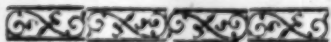


BRIEFE
DIRECTIONS

vnto a godly Life:

Wherein euery Christian
is furnished with most neces-
sary Helps for the furthering
of him in a godly course heere
vpon earth, that so hee may
attaine Eternall Happi-
nesse in Heauen.

Written by Mr. PAVLE
BAYNE, Minister of Gods
Word, to Mr. NICHOLAS
IORDANE his
brother



AT LONDON
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To the right Wor-
shipfull Mr. *Nicholas*
Jordane Esquire, one of
his Maiesties Iustices
of the Peace & Quorum,
in the Countie of
Sussex.



*I*R, it hath been
an ancient cus-
tome to reserve
some liue, re-
presentation of worthy
friends deceased, thereby
to continue the remem-
brance of their virtues,
persons, and loue. This
holy Treatise ensuing hath
serued you to that purpose,

A 3. and

THE EPISTLE

and that very fitly ; for
beerein you haue a true re-
presentation and remem-
brance of your most wor-
thy and louing Brother,
especially of the most no-
ble and worthy part of
him, I meane of his excel-
lent vnderstanding in the
mysterie of godlinesse : his
most zealous and earnest
will and desire of all mens
practise of godlinesse ;
and his sincere loue vnto
you in particuler, vnto
whom hee primarily di-
rected these Directions
vnto a godly life ; which
as they doe lively expresse
that he had put on the new
man, created and renued
in

DEDICATORIE.

in knowledge, righteousness and true holinesse: so is it most worthy of our reseruation, both for the remembrance and invitation of him. Yea, I may confidently affirme, that this faithfull remembrancer is most worthy and fit alwaies to be caried about vs, and daily to be lookt on by vs: for it will helpe us well to put on that new man, and to be conformable to our Head Iesus Christ, and to walke before the Lord in holinesse and righteousness all the daies of our life. For there is this difference betweene those former corporall I-

THE EPISTLE

images of earthly bodies
and this; that men with
too much love and use of
them, easily fell into super-
stitious wickednesse; but
this the more it is loved
and used of men, the more
will all wickednesse be roo-
ted out of their hearts, and
the more will they glorifie
God by a holy life and con-
uersation. Now hauing

receiued this holy Treatise
at your worships hands to
publish it vnto the World,
I am bold to retorne it vn-
to you for safeguard, both
that the world may know
vnto whom it is obliged
for so excellent a monu-
ment, as also for the great
bene-

DEDICATORIE.

benefit that shall be reaped thereby. So (Sir) accounting it a wise part in him that cannot speake well, to say but little; I commend you and this treatise to Gods grace, which is able to build vs up further, enen to doe wondrously aboue all that we can aske or thinke.

Your Worships humbly at command,

N. N.

A 5.



Briefe · Direc^{ti}oⁿs

ons vnto a godly Life:
wherein every Christian
is furnished with most ne-
cessary *Helps for the fur-*
thering of him in a godly course
heere vpon eath, that so
he may attaine eternall
happinesse in
Heauen.



Vre it is,
that it was
not thus
with man-
kind in the
beginning as now it is.
God created man
happy

happy, yet mutable; but Sathan by deceit did caſt him from that happy condition; wherby beſides the loſſe of that felicitie, hee was plunged into extreame miſerie, which conſiſteth in two things,

First, in ſinne.

Secondly, the curſe following vpon it.

First, our ſinne is not only that firſt tranſgreſſion of *Adams* whereby wee are all guiltie, but alſo that infection of ſoule and body ariſing from the former. Hence it is that the vnderſtanding is filled with blind-

blindnesse; the conscience wounded, scared, and defiled; the memorie forgetting good things, or not remembering any thing aright.

The will captiue of no strength to good, but onely to evil; the affections all together disordered.

The cogitations about heavenly matters, are errors, falsehood, and lies.

The wilhes and the desires of the heart are earthly, & fleshly. The outward behauiour is nothing else but a giuing vp of the members

bers of the body as instruments of sinne.

The curle maketh him subiect in this life for his vse of the creatures, to dearths, famines, &c. For his body, to sicknesse, and other paines.

In his sense for his friends to the like calamities; in his soule to vile affections, to blindness, hardnesse of heart, desperation, madnesse, &c. In both body and soule to endlesse, and easelesse torture in the World to come. Yet some may obiekt that,

Obiect.

Al are not in this case

or

or estate. To which I
answere,

All are subiect by na-
ture to the same wrath
of God; they which
feele it not, their case is
not better, but rather
worse than the other.

Ans.

The onely sufficient
remedy for the saving
of man is to satisfie
Gods iustice which by
sinne is violated. His
iustice is satisfied by
suffering the punish-
ment due to sinne, and
by the present keeping
of the Law. There-
fore it is not to bee
sought for in our selues,
nor in any other crea-
ture:

ture. It being appointed by the Father, was vndertaken & wrought by Christ, and is sealed in mens hearts by the holy-Ghost: but it may be demaunded,

Obiect.

How did Christ his redemption become ours?
I answer,

Answ.

God the Father, of his infinite loue gaue him freely to vs with all his whole worke of Redemption.

This Diuine Myserie is brought to light by the Gospell.

The v se whereof is to manifest that righteousnesse in Christ, whereby
the

the Law is fully satisfi-
ed, and saluation attain-
ed.

The remedy and the
tidings of it is recei-
ued onely by faith,
which faith is so to giue
credite to Gods word,
as hee rest thereon that
he will saue him; and is
wrought by the mini-
sterv of the word; re-
uealing this mercie and
truth of God: and by
these the holy Ghost in-
lightening him to con-
ceiue, drawing him to
believe and so uniting
him to Christ.

The knowledge of
the former things is not
suf-

sufficient for him that will come to happines: but this knowledge worketh.

First, he is drawne by the secret worke of the Spirit of God, to be perswaded that the Doctrine taught doth concerne him: he hath wisdom given him to apply generall things particularly to himselfe: *Col. 1.9*: as first, the preaching of the Law, and the threatned curses of it; wherby he seeth himselfe guilty before God of eternall punishment and wrath.

Secondly, the Lord dire-

directeth him to enter into further consideration with himselfe of and about his present estate, and consulteth what to doe in this his extremity; and that not lightly, but seriously, as a matter of life & death.

Ier. 8. 6. Luke 7. 15.

If he be not able to counsell himselfe, he asketh counsell of others.

Thirdly, from the former consultation, hee commeth to this resolution, that hee will not return to his old waies, but in all humility and meekenes and brokennesse of heart, say with

Paul 3

Paul ; Lord what wilt thou that I doe ?

Fourthly , by this meanes he commeth to an vntained desire of forgiuenesse, which alwaies proceedeth from a sound hope that God will be intreated of him.

This hungry after mercy, and longing after Christ, is very earnest & feruent, though in some with more timorousnesse then in other.

This maketh the Gospel to be glad tidings, and the secte of them that bring it to be beautiful to him.

Fifthly,

Fifthly, with earnest, humble, and particular confession of his sins, he powreth out prayers to God for the pardon of them in Christ.

6. Hee having found out this pearle, prizeth it as it is worth: and therefore selleth all that he hath, biddeth farewell to his sweetest delights for the attaining of it; which affection is not for a moment, but is written as it were with the point of a diamond, neuer to be rased out againe.

7. Then he commeth to apply the Gospell to him-

himselfe, as before hee
did the Law, and sealeth
vp his saluation in his
heart, reasoning from
those gracious promi-
ses which God hath
made to such as he is.

Thus by often and
deepe weighing the
truth, vnchangeableness
and perpetuity of the
promises, he cometh at
length to bee settled in
Faith; this Faith vniteth
him to Christ, and bring-
geth him to happinesse.
And it is wrought in-
wardly by the Spirit,
while men obey Gods
ordnance in the hea-
ring of the word, the
out-

outward meanes of sal-
vation.

Now the markes of
faith to bee seene in the
beleuer by himselfe or
others: are

1. If he strine against
doubting: *Iudg. 6. 17.*

2. If not feeling faith,
hee complaine bitterly
of the want of it.

3. If he seek feruent-
ly to bee settled in belee-
uing.

4. If hee desire to
search out the sinne
which may possibly
hinder him, and endea-
uour to expell it.

The main cause why
so many do want faith,
is

is the diuels bewitching
and blinding of men.
2 Cor. 4. 3. 4. Wherein
mans fault is that hee o-
peneth his eares, and gi-
ueth credite to Sathans
deceitfull suggestions.

For the preventing
therfore of this danger,
the Lord hath giuen
watchmen to warneth
people of the perill.

The reason therefore
why men do not auoid
it, is either in the Mini-
ster, that hee doth not
warnethem aright, or
else in the people that
they doe not receiue
it.

In the Ministers:

1. If they teach not
all.
2. If they teach sel-
dome.
3. If they teach, but
not plainly to the ca-
pacity of the hearer.
4. If by Catechising
they doe not teach the
grounds of Faith in
right and good order.
5. If they be not rea-
dy by private confe-
rence to satisfie their
doubts.
6. If they have not a
Christian care of giuing
good example by a ho-
nourable and blamelesse life.

B

But

But the Ministers must consider their duty before forth:

First, by titles, watchmen, Laborers *Mat. 9. 37.* Salt & Light *Math 5. 13. 14* Shepherds: *Iob. 21. 15.* God's Scribes: *Math. 13.* Stewards: *1 Cor. 4. 1.* Nurses: *1 Thess. 2. 7.*

Secondly, in Commandments: *Acts 28. 2 Tim. 4. 1. 2.* For their better encouragements they must consider:

First, the honor vouchsafed to them, by God his Ambassadors.

Second

Secondly, the com-
fort of this labour.

Thirdly, the good
that they may doe.

Fourthly, the great
reward prepared for
them. *Dan. 12. 3.*

*The lets that are in the
People, are;*

First, if they esteeme
lightly of the Gospell,
referring other things
before it. *Luke 14.*

Secondly, if they i-
magine it an impossible
thing to get assurance
of saluation in this life.

Thirdly, if they think
though not impossi-

B 2 ble,

ble, yet not any way necessary.

4. If they thinke both possible and necessary, but too hard to come by.

5. If they be careless and ignorant.

6. If for feare of losing other pleasures they forbear to seek after this.

7. If they presume their faith, liuing still in their sinnes.

8. If they were new thorow brokennesse of hart prepared to receive the Gospell.

9. If for feare not continuing, the

all not beginne.

10. If they do worke
vpon themselves,
not doe deale slightly
with it.

11. If they content
themselves with sudden
wishes that soone are
lost, and doe not seeke
to be settled.

A naked and bare de-
sire of saluation now &
then stirred vp in a man,
is not to beleeue.

1. True desire can-
not be satisfied without
God, and therefore glieth
not ouer till it obtaine

2. It maketh high ac-
count of it, as of a pre-

B 3 cious

ble, yet not any way necessary.

4. If they thinke both possible and necessary, but too hard to come by.

5. If they be careless and ignorant.

6. If for feare of losing other pleasures they forbear to seek after this.

7. If they presume their faith, liuing still in their sinnes.

8. If they were new thorow brokennesse of hart prepared to receive the Gospell.

9. If for feare of not continuing, the

unto a godly life.

19

will not beginne.

10. If they do worke

upon themselves,

they doe deale slightly

with it.

TIGHTLY

BOUND

2. It maketh high account of it, as of a pre-

B 3 cious

cious faith ; and valuing of it according to the worthinesse of it. Hee seeketh willingly and readily : He setteth his heart vpon the promises of God.

Hee meditates Gods commandments that he should beleeue by these meanes he cometh to be settled. Which done, he must beware of all occasions that may vnsettle him. Againe, especially that he doth not give too much place to fleshly reasons & carnal doubtings, nor hearken to euill suggestions.

Be

Because the children
of God after they
have believed, are often
drawne from their hold
and caused to suspect
themselves, and so fall
into much feare and
doubting that they are
none of the Lords, they
must therefore learne to
strengthen themselves
thus :

I. They must know
that in God there is no
shadow of change, and
therefore that it is their
weaknesse to entertaine
such thoughts, *Psal. 77.*
13. For he ought not
to cast away his confidence,
Heb. 10, 35.

2. Hee may persuade himselfe that being labouring after, and groaning to rest his wearied heart on the promises of God, shall never be wholly forsaken, though sometimes destitute of feeling. Now if any aske

Quest.

Why doth God suffer his children to fall into such feares? It is for this,

Ans.

Least by a sudden absolute change, they should become secure or presumptuous.

3. They must know that the roote of our comfort, is not in the strength

Strength of our Christiā
 life, but in the free grace
 of God in Christ; and
 therefore the weaknesse
 therein ought not to
 bring vs into doubting
 of our saluation. It may
 be weake, but it shall ne-
 ver bee extinguished;
 for he that is new borne
 can neuer die.

4. They must call to
 minde that they be yet
 but children, subiect
 to many diseases, and
 some of those such as
 may take away fence of
 life; which must moue
 vs not to despaire, but
 to seeke with all dili-
 gence for the cure of
 them

them : whereas if any
object,

Quest.

Many of the faithful
are brought to this
passe, that being per-
swaded that they are re-
probates, are neere vn-
to desperation ; they
have a sence of Gods
wrath, and are in great
anguish of conscience :
how shall they stay
themselves in this e-
state ? I answered them.

Answ.

I. They may be as-
sured of this, that they
are not without hope of
mercie, because they
have not sinned against
the holy-Ghost ; for
they have not malici-
ous.

willfully set themselves against the truth of God, they haue not wilfully persecuted it against their conscience, but do loue the same & desire to be partakers of it.

2. They must learne to know from whom this delusion commeth, euen from Sathan who laboreth either to wring their hope from them, or else to wearie their liues with heauinesse & discomfort. This he attempteth:

First, by spirituall suggestion, hee being a spirit, and helped also with the long experience

ence which he hath had
of this trade, and there-
fore fit; he being also full
of malice; and of vn-
searchable subtilty, with
exceeding strength, and
therefore ready thus to
trouble vs:

Thus he inticeth vs
to sins, not onely which
by nature we loue, but
euen to those which we
haue no inclination vnto;
and when he hath
thus fastened vpon ma-
ny a man, then hee la-
boureth to dimme his
knowledge and vnder-
standing; that hee may
lay no holde on any
truth that may comfort
him,

him, or make benefit of
any promise.

Secondly, by out-
ward objects and occa-
sions forcibly perswa-
ding to sinne. Now be-
cause these things pro-
ceede rather from Sa-
tan then from them-
selues, there is no cause
why they should bee
discouraged.

Thirdly, they must
call to minde that God
calleth and encourageth
vs to trust and believe
in him; and therefore it
must needs displease
him that they are remo-
ued from their faith, to
give place to the spirit
of

Obiect.

Answer.

of error. And if they feele not the sweetetaste of Gods grace? Ye they must not measure themselves by that they presently feele, when the soule hath lost his feeling; but by the time past, when they were free from temptation.

2. The fruits of the faith are often evident to the eye of others when themselves cannot see them.

3. They must be acquainted with the ways of God, who often doth hide himselfe for a season, that they may with more earnest desire seek for

for his wonted grace,
and with more ioyful-
nesse of heart praise him
when they haue obtai-
ned it again. And if this
blinder them, because

They cannot liue as
Gods children doe, or
as hee requireth? they
are to bee encouraged
heerewith, that

They are plants which
take not their full per-
fection at once, but by
little and little with dai-
ly watering and dres-
sing: and that *Patience*
and constancie with a re-
solute minde to beare Gods
triall, will bring a good
end in all temptations.

Obiect.

Ans.

That

THat euery Christian may see his state to be good, it shall be profitable to consider how far an vnbeliever may goe; and so whether hee hath gone further.

1. An vnbeliever may bee terrified with his sins, his conscience terrified by the spirit of bondage, *Math. 27.3.*

2. He may be perswaded after sinne committed, *1. King. 21.27.*

3. He may finde joy and delight in the Gospell, and in the exercises of Religion, *Mat. 13.20.*

4. Hee may haue a taste

of the life to come
with *Balsam*.

He may reuerence
the Ministers, and obey
them in many things as
David did, and yet ne-
ver be sealed vp to eter-
nal life. Many that
haue made great and
glorious shewes, and
learned to haue beene
very forward, haue af-
ter either in prosperity
waxed wanton, or in af-
flictions wearie; nay,
many which haue shi-
ned as lights for a sea-
son, haue fallen away
when before trouble
came. Many haue had
great grieve of minde,
and

and so seem vnto themselves to haue repented but yet haue deceiued themselves, because they neuer furnish themselves with true faith, pure heart, a good conscience, change of the life through the love of God ; their hearts are not vpright, nor their will not deale plainly with the Lord. But wee would not lose our labour, we must further then any vnrepentant person can go we must neuer cease we haue more humilitie, sinceritie and truth of heart, and certain marks

markes and testimonies
of our Salvation.

They will heare
the Gospell diligently:
but we must lay our e-
are with it, and receiue
the print of it vpon our
hearts and liues, and be
cast into the molde of
it, and so finde it the
power of Salvation.

They will refraine
from, themselves, and
driue out of their fami-
lies many sinnes.

But we must willing-
ly be reformed in what
part of our life soeuer
we can be iustly chalen-
ged: & not blemish our
profession in any thing.

Al-

ALthough the love
of God and Christ
the worke of the Spirit
applying them, and
faith apprehending them
be the chiefe cause of
our conuersion, yet
cause they are not so
sily felt of vs, as they
are sure and infallible
grounds in themselves
of Salvation; therefore
it is necessary to add
some other effects or
rather properties of true
faith, that doe accom-
panie the loue of God
and of Christ Iesus in
vs, and are the worke
or fruits of the Holy-
Ghost by the Gospell
which

which may more clearly be perceiued and discerned then faith it self; and will clearly testify, that where these be, there shall that be found also.

The first inseparable companion of Faith, is joy and comfort, glorious and vnspeakeable, *Acts 8.8.39.* But it will be said, that

Some true believers are euen sad and sorrowfull.

Obiect.

Indeed they mourne and groane for a while after that which may make them merry for ever: and in this mourning

Answer.

ning they are blessed
Math. 5. 4. and their e-
state farre to be prefer-
red before the laughter
of the vngodly which
is but madnesse.

1. The childe of God
being conuerted can-
not but admire this
change of estate, and
euen be astonished at
the loue and mercie of
God: What should
moue him to bestow
such happinesse vpon
so vnworthy a creature,
Ioh. 14. 22. Psal. 116. 8.
139. 34.

2. This holy and re-
uerent admiration must
not be onely at our first
con-

conuerſion, but ought
every day to be renewed
in the Lord, who doth
every day pardon our
ſinnes, *Pſal. 118. 8.* and
doth alſo vphold vs in
our confidence and in-
tegritie.

3. The true believer
feeling the loue of God
to be ſhed abroad in his
heart, hath alſo within
him vnſaigned loue
kindled towards God,
Pſal. 116. & Luke 7. 47.
Which loue of God
muſt ſhadow the loue
of al other things what-
ſoeuer.

4. Hee cannot but
haue his heart enlarged
vnto

vnto thankfulnesse, and
praise God euen in af-
flictions themselves, *1*
116.12.

5. There is begotten
a holy and earnest de-
sire to haue more com-
munion with God; e-
uen to enioy his blessed
presence, and to see his
glory, *2. Corinthian*
5.1.

6. The former grace
maketh him to forsake
this World, to become
a stranger & a pilgrime
heere, and so to haue no
more to doe in this
World then hee needs
must; Not that he leaue
the necessarie duties or
for.

forfake his calling, but
that he is not so tied to
these things, but that he
could willingly leaue
the, & so being ready to
goe, is made fit to liue.

7. He cannot but la-
ment and be ashamed
of his former vnkind-
nesse to God, and is rea-
dy to be reuenged on
himselfe for it.

8. It cannot be, but
knowing out of what
miserie he hath escaped,
and vnto what happi-
nesse hee hath attained,
he pittie others that are
as he was, and with and
labour to make them as
he is.

C

One



One meanes where-
of is edifying confe-
rence. *Pro. 10. 21.*

IF any man hath ta-
sted of that happi-
nesse which commeth
by a true faith, & doth
therefore desire to keep
the same; and feareth
the loosing of it, he
must for his confirma-
tion:

1. Nourish within
himselfe daily that high
estimation and account
making of his grace, he
must think it his chiefest
happinesse & most pre-
cious treasure; which
they that doe, haue their
heart

heart euer vpon it; they
feare the forgoing of it,
they regard it most of al
other things

2. He must both by
prayer daily & oft beg
this of God, and also se-
riously meditate on the
gracious promises of
God, their nature, truth,
& perpetuities: for want
of this calling to minde
of things, many doe let
slip out of their mindes
those grounds of faith
by which sometimes
they haue found com-
fort.

3. Hee must helpe
himselfe by ordinary
and reuerent hearing

the glad tidings of Salvation preached vnto him; as also by the holy vse of the Sacraments.

4. He must carefully retaine a viewing of his sinnes by right examination; the sight of them will keepe him from taking offence at the crosse of Christ, nay the tartnes & bitternes of his sinnes, will make Christs death most sweete and pleasant vnto him.

5. He must labor to settle himselfe euen by the experience which he himselfe hath found of God his goodnesse towards

wards him, & his working in him.

6. He may confirme himselfe euen by the examples of others, who of weake, haue become strong, & of such as he is, haue become such as he desireth to be: by these means Gods children come to haue a holy acquaintance with God, and to know his will towards them; the Lord disposing euen their weaknes vnto their good, that they may by their falles be humbled, & God by their upholding may be glorified.

One especiall thing

C 3

is

is, alwaies to begin the day with deepe conſideration of God his gracious fauour towards vs; which if we doe not, little can be looked for in the day, but either vnſauour lightnes, and ſo to be deceived; or vnprofitable care, and ſo to be diſquieted.

By that which hath bin ſaid before it is to be obſerued, that although true faith be in ſubſtance one and the ſame; yet that there are three degrees of it, it is plaine.

I. The firſt is the
wea-

weakest and least measure, when there is as yet no assurance in the beleuer, and yet inseparable fruits, & infallible tokens of it.

2. The second degree is when some assurance is wrought in the beleuer at some time, but very weak; and is often to seek and wanting, and recovered againe by entring into due consideration of his estate, and of the truth of God who hath promised it.

3. The third is the highest degree of it, though more strong

& better settled in some then in other; and this hath assurance accompanying it for the most part vsually, vnlesse the beleeuers doe quench the Spirit in himselfe: Or the Lord (to shew him that he standeth by grace) do leaue him to himselfe, for his owne glory, and the better establishing of him afterwards.

It hauing bin shewed hitherto who are true beleeuers: it followeth to shew how a beleuer is to behaue himselfe throughout his whole conuersation.

I. Where

1. Wherein is to be layed downe, first, the grounds of a godly life, viz. that it is groundded on faith, & proceeding from a pure heart.

2. The parts of it, which is to fly euil, & do good.

VNfained faith, & a godly life, are inseperable companions.

1. First, godlinesse cannot be without true faith, *Iam. 2. 18. Heb. 11. 6. Gen. 6. 5.* the fountain being euill; the rivers which run from it cannot bee good; so where faith is not in the heart, there can no godlinesse be in the life; by which

we ſee how many doe
deceiue themſelues,
thinking they feare,
loue, and ſerue God; &
yet haue no faith, nor
no conſtant deſire of it.

2. Neither can faith
be without godlines,
foras no man liueth
godly which beleeueth
not; ſo no man which
beleeueth, can liue wic-
kedly, but as he is new
borne, ſo like a new cre-
ature followeth newnes
of life & obedience; al-
though this doeth not
appeare neither at the
firſt beginning of his
cōuerſiō, nor in the ve-
hemencie of temptatiō.

T

Tit. 2. 12. Neither doth faith worke a bare wandering desire to please God, but it frames also the man vnto it, & teacheth him in some true and acceptable measure to go about it: & when it is ouermatched with fleshly corruption, yet it rayseth sighings and strivings in the heart, till it be subdued.

So that as they are deceived which passe frō a little sorrow for sin, to newnesse of life, as they imagine, without faith, the beginning and worker of a new life: so they also are no lesse deluded
that

that please themselves, thinking they have faith, when their lives are filled not only with offensive actions, but also with custom & commonnesse in the same. For he that is honored with y^e title of a beleeuer, must be knowne by the liuery of an vncorrupt life: and the true seruants of God dare no otherwise beleeue their sins to be forgiven them, then they walke humbly before God & man.

VVhen faith is said to be necessarie to a godly life,

we

we must not onely vnderstand faith to be saued: but that the godly man must labour to belecue, that all the promises of this life and of the life to come (whether the great & principall, as of the graces of the spirit, or the smaller, as of bodily safetie and preservation from dangers, so farre as they shall be good for him) doe belong vnto him: And besides, hee must beleue, that both all the commandements which teach obedience, & the threatnings (because they

they reſtraine the contrary) are ſet downe for him particularly to bind his conſcience thereunto, *Rom. 15:4*. Thus he muſt depend vpon the whol word of God: many who haue hope to be ſaued doe not thus: ſome ſinnes they make no conſcience of: ſome promiſes they looke not at; by means whereof they are not ſo well fenced as they might be; but hold the very promiſe of ſaluation it ſelfe very weakely. This com meth to paſſe partly becauſe they are not taught theſe things aright:

right: partly because being taught, they do not digest and worke them vpon their consciences. This bringeth doubting and vnsetlednes euen to good Christians: therefore he that beleeueth to bee saued, must beleeue also that he shal be sanctified. *1 Cor. I. 30.* that hee shall receiue grace from God to bring forth fruits of amendment of life, and that he shalbe inabled to cast off his olde conuersation, and also haue grace to goe through troubles, & deliuerance from the: for assistance
and

and blessing in God, he must depend on God his word; this is the obedience of faith, *Rom.* 1. 5. which if we have as a foundation to uphold and incourage vs, it will greatly auail for the furthering of vs in a godly course; by this we shall sooner wade through doubtles, and grow out of fear; whereas otherwise we faint & feare oft times, and be without hope.

Many examples we haue in scripture of such as thus beleueed, especially set downe in the *II. to the Hebrews*,
Heb.

Heb. 11. 16. 38 Gal. 2. 19.

When men doe not thus walke in the strength of God his word, it causeth tedious troubles in them, and in deed the offensive liues of many, and the starting aside of sundrie, come frō this want. But it may be objected, that *Paul* himselfe seemed to want this, for he found no meanes to performe that which was good, as he complaineth, *Rom. 7.*

Obiect.

18. I answered hereto, that

Ans.

He complaineth not that he had no promise of strength, or that he had

had

had no faith in the same for hee saith the contrary, *Phil. 4. 13.* but he complaineth that for all the hope of helpe that he had, yet the rebellion of his flesh did mightily strive and resist the spirit. And this must euery faithful man look for while he liue.

Now for the fountaine from whence a godly life doeth proceede, it is from the heart, which therefore must first be purged & cleansed.

For this we are to know

know that the heart of man before it be emptied, is a dungeon of iniquity; before it be enlightened, a denne of darknes; before it be cleased, a puddle of filthinesse: & that which *S. James* speaketh of the tongue may much more bee said of the heart, that before it bee tamed, it is an vnruly euill. Now if such an hart be a guide of our life, how monstrous & loathsome must that life needs be? of necessitie then the heart must be purged & changed.

This purging of the heart

heart is a renewing in holines and righteousness by little & little of all true beleeuers, they being first deliuered & freed from the tyranny of sin and feare of damnation; for then doeth sinne receiue a deadly wound, and the power therof is abated & crucified, which is shewed by an hatred of sin, and a delighting in goodnes.

Although this change be but weak at the first, yet if it be in truth in will and desire, it is an infallible mark of Gods electiō & loue towards him.

him. This grace is often dimmed & euen cho-
ked in many, because
God doth strengthen &
continue this gift of
holinesse and sanctifica-
tion, as it is nourished,
esteemed, set by, and as
men doe stirre it vp in
themselves, by asking
after it when they doe
misse it, and prouoking
themselves to pray for
such good affections, &
cannot be satisfied with
out them; as *David* did,
Psal. 43. 5. 103. 1. Thus
we ought to cherish and
blow vp the sparkels
within vs, which will
not ordinarily faile vs,
especially

eſpecially for any long
time (except in time of
temptation) vnleſſe it
bee through our default
& folly. As for the man-
ner how this is done,
we are to know it is the
proper and wonderful
worke of God by the
power of the holy
Ghoſt, *Actes 15.9* &
11.2. He that hath with
faith vnſained, an heart
ſanctified, and purified
from his naturall cor-
ruptions and wicked
diſpoſition; as he is not
to account it meane and
little worth, it being an
evident worke of the
Spirit; ſo neither is he

to stand at a stay in this,
it being but the begin-
ning of that work which
shall follow it: But

How doeth God
purge our hearts, when
his faith is said to doe it?

Obiect,

Acts 15.9. 1. Ioh. 3.5.

Faith is truly said to
doe it: because that men
not yet assured of the
happines of heaven, not
knowing, nor feeling
any better delights, doe
seeke after those which
their blind & deceitfull
hearts do dreame of
heere on earth.

Ans.w.

But as soone as they
are assured of Gods fa-
uour through faith, so
soone

especially for any long time (except in time of temptation) vnlesse it bee through our default & folly. As for the manner how this is done, we are to know it is the proper and wonderful worke of God by the power of the holy Ghost, *Actes 15.9* *11.2*. He that hath with faith vnfaigned, an heart sanctified, and purified from his naturall corruptions and wicked disposition; as he is not to account it meane and little worth, it being an euident worke of the Spirit; so neither is he

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it being but the begin-
ning of that work which
shall follow it: But

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happines of heaven, not
knowing, nor feeling
any better delights, doe
seeke after those which
their blind & deceitfull
hearts do dreame of
heere on earth.

Answer.

But as soone as they
are assured of Gods fa-
uour through faith, so
soone

loone are their hearts
changed, and their af-
fections set another
way; so that faith may
well bee said to purifie
and cleanse the heart,
1. Pet. 1. 4. but not as the
cheife & highiest cause
for that is the holy
Ghost; but as the in-
strument.

Thus from faith &
a pure heart, doth arise
a good conscience, &
sweete peace and holy
securitie; having recei-
ued from God a mind
to know him, an heart
to loue him, a will to
please him; & strength
also in some measure
acceptable

acceptable to obey him.

From hence doth
proceede that true re-
pentance, which is a
purpose of the hart, *Acts*
11.23. an inclination in
the wil, *Pf.* 119 44.57. &
a continuall endeaou-
ring in the life, *Acts* 24.
16. to cast off all euill, &
obey God both inward-
ly & outwardly, accor-
ding to the measure of
knowledg in euery one.

So that this sound
purging of the heart, is
that strong foundation
vpon which onely a
good life comes to bee
builded. For God will
haue our whole heart,

D not

not a piece of it, for that
is neither beſeeming his
greatneſſe, neither fit
for them to offer who
receiue ſo great good
things at his hands; ma-
ny indeed are hardly
brought to this, & there-
fore all their faire ſhew
and colours doe vaniſh
away, and come to no-
thing, for raſh and bo-
ſtie purpoſes are no ſuf-
ficient foundations to
beare vp ſo great and
weighty buildings, and
the whol courſe of their
liues to be wholly paſ-
ſed.

But if men at the
firſt imbracing of the
Go

Gospall, did giue their hearts wholly to the Lord, then should God haue more honour, and themselves more abiding comfort.

NOW hauing shew-
the ground & root
of a godly life, *viz.* faith
and a pure heart : it re-
mains to speak of ʒ parts
of it, which is a renoun-
cing of all sinne, and a
care to walke in a new
life. And first of the
former.

The partie beleeuing
is brought to this pow-
er and grace, that hee is
out of loue with all vn-

D 2 god.

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is neither beſeeming his
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for them to offer what
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things at his hands; ma-
ny indeed are hardly
brought to this, & there-
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and colours doe vaniſh
away, and come to no-
thing, for raſh and be-
ſtie purpoſes are no ſuf-
ficient foundations to
beare vp ſo great and
weighty buildings, and
the whol courſe of their
liues to be wholly paſ-
ſed.

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Go

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the ground & root
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cing of all sinne, and a
care to walke in a new
life. And first of the
former.

The partie beleeuing
is brought to this pow-
er and grace, that hee is
out of loue with all vn-

D 2 god.

godlinesse, & not some part or kinde onely, but loatheth the whole course of iniquitie, which was his only delight & pleasure before neither doth hee this in some good moode onely, or when some shame or danger approach, then to shew some dislike of it : but in good aduise ment he is resolved to cast off all such behauiour, as a loathsome and ragged garment, *Hos. 4. 9. Ephes. 4. 24. Math. 16. 24.*

For want of this settled denying of our selues, diuers neuer attain

taine true godlineſſe :
ſome neuer conceiuing
the Doctrine, others
forgetting, and ſome
ſcorning it, but the moſt
receiuing it coldly, and
going about it prepo-
ſterouſly.

Whereas the ſeruants
of God leaue not ſinne
for a time, nor by con-
ſtraint, or for company,
and feare &c. but being
at vtter defiance with it,
do abiure it for euer; as
Nehemia 10. 29:

But in all theſe they
truſt not to their owne
ſtrength: but daily con-
ſidering what cauſe
they haue to do ſo; how

infinitely they are bound to God to discharge it, become firmly persuaded, that God who hath made them willing, will also make them able to do it, *Phil.* 4. 13. *Rom* 9. 31. and therefore, although they see not that helpe present with their eies, yet they hope for that which they see not, and therefore wait patiently for it, till it shall be graunted them. Thus both faith and hope being nourished and strengthened in them from day to day, they doe finde both will and desire

desire, and strength
(though imperfect) to
accomplish to the peace
of their hearts, that
which they set vpon &
attempted. Indeede it
is not obtained without
striving, but it is no iust
cause of discourage-
ment to vs, to take pain
for so great a profit,
when we are sure of it
before we goe about it:
and if,

The faithfull doe not
alwaies preuaile therein.

Obiect.

As it is true that in
some particulars they
are ouercome, yet that
doth not cut off al com-
fort frō them: for how-

Ans.

D 4 Socuer

euſer they doe not account light of any fall, yet thoſe very falſ turne to their gaine afterwards ; for thereby they come to know themſelues better, their prime pride is much aſwaged, they haue experience of Gods grace towards them, & they cleaue more neerer vnto him after, and are more circumspect in looking to their waies: remembered alwaies that this belongs onely to the true beleeuer, who hauing the Lord for his teacher, is become both ſkilfull & able

able to do this ; which
to the naturall man (in
whom is no dramme of
goodnesse) is altogether
impossible.

AS wee haue scene
that sinne is to bee
renounced, and in what
manner ; so wee must
consider the diuers
kindes of euils which
are to be renounced :
and they are of two

sorts, $\left\{ \begin{array}{l} \text{Inward,} \\ \text{or} \\ \text{Outward.} \end{array} \right.$

First by inward euils,
is not meant the native
infection of the heart,
but the fruits and effects

D 5 there-

thereof, *James* 1. 14. *Col.* 3. 5. and that in such as professe Religion.

Amongst these, the roote of all the rest is infidelitie, *Heb.* 3. 12 From hence growes out three armes or boughes, of the which euery one shooteth forth as branches, innumerable worldly lusts.

1. Impious against God.

2. Iniurious to Men.

3. Most hurtfull to our selues.

First, for those against God and his honour & worship in the first Table.

Against

Against the first
Commandement : as
(touching the Maiestie
of God ;) their hearts
are full of blindnes, co
uered with darknes ; so
it goeth against them
to be taught the true
knowledge of the true
God ; it is death to them
to bee drawne out of
their ignorance ; they
cannot abide to heare
of his iudgement day,
Iob 13. Act. 24. 25.

1 *Comman-
dement.*

And whereas he re
quireth that confidence
should be put in him,
for continuall defence,
deliuerance, and succor
in soule and body, they
are

are carried with diſtruſt,
as with a whirle-winde.
In aduerſitie they are ei-
ther ouercōe with a ſer-
uile & desperate feare,
or boyling with impa-
tience, or elſe ſwelling
againſt God in obſtina-
cie and contempt.

In proſperitie there is
little or no thankfulnes
yeelded to. G O D by
them, their reioycing is
carnall, and oftentimes
they are made drunke
with pleaſures, ſo that
they are louers of them
more then of God, and
become inſenſible ther-
by and paſt all feeling.

And as for the ſecond

Com-

1. Com-
mande-
ment.

Commandement; they rebell against the spirituall and true service of God, & that which they yeeld him is a wil-worship, euen that which fantasie, custome, or fleshly wisdom teacheth them: *Iob* 21. 14, 15. *Matth.* 15. 9. Many are carried by superstition and blind deuotion, into false worships; and other which retain the truth, yet in the vse of righteous exercises, their hearts take no delight.

So also against the third Commandement through the course of their

3. Commandement.

their priuate conuerſation, their hearts are altogether vaine, profane and diſſolute, they have no pleaſure in pleaſing God, though it ſhould bee their meat, drinke and paſtime; his moſt fearefull iudgements they paſſe over lightly, ſo far are they off from expelling hypocrisie & other ſinnes.

4 *Commandement.*

And as for the Lords Sabbath & other good meanes appointed on the ſame, to ſeaſon and change their hearts, they ſenſibly loath them, or find no ſavour in them, neither is it any
part

part of their thought to
seeke any comfort by
them.

Table 2.

After these we may
consider those vnbrid-
led worldly lusts, which
array men after the hurt
of their neighbour.

What vnreuerent
contempt and obstina-
cie appeareth to bee in
the hearts of many
against their betters, di-
minishing that authori-
ty, credit, and estima-
tion which God hath
giuen to them; so that
place, yeares and gifts,
are had in meane ac-
count of them: what vn-
thank-

Commandement.

th
tic
to
an
no
Go
bee
and
fear
they
sa
expe
othe

4 Comman-
dement.

And as for the Lords
Sabboth & othe
m

TIGHTLY

BOUND

IRREGULAR

PAGINATION

to
by

may
rid-
ich
hurt

ent
na-

& Commans-
dement.

in

the hearts of many
against their better di-

FAIR

ATION

thankfulnes in men to them which labour for their good and welfare either in corporall or spirituall things, &c.

6. Com-
mande-
ment.

How against the good of their neighbours soules, many do reioyce to see them, nay to make them fall into sin; what vnappeasable anger, deadly hatred, and bitter-seeking of reuenge there is amongst men, how readily occasions are taken in thinking euill of others, how lightly men esteeme of hurting others : how none almost will with *Abraham*, *Gen. 13. 8.* passe

pasſe from their right to
auoid diſſention; how
there is no meekeneſſe
or mildneſſe to forbear
others, no burying of
offences, no pacifying
of wrath, no fellow-
feeling of miſery.

How men let looſe
their hearts to filthie
and vncleane thoughts
and deſires, how they
are inflamed through
euery obieſt that plea-
ſeth them; how they de-
light to blow vp thoſe
burning luſts, by all vn-
cleane talke, and to feed
their adulterous eyes
by wanton ſpectacles,
and to reſort to thoſe
places,

7. Com-
mande-
ment.

places where they may be incensed by all provocations, &c.

8 Commandment.

What greedy and vn-satiable desire there is of gaine, nay of other mens goods, though it be by deceit and wrong, what repining at other mens gettings, what pilling and fleecing, oppression and vlturie in all estates.

9 Commandment.

How rare those are that take well, and interpret in the better part, things done or spoken doutfully, what mistakings, suspitions, surmises do arise against our brethren; even as

Saul

Saul against *Dauid* and
Ionothan, 1. *Samuel*. 22.

8. Also what deriding
there is both by word
and writing, what slan-
ders and reproches,
&c.

And lastly, how
their desires tend not
to good, neither lead
them to God; but are
for the most part taken
vp in wishing somewhat
of their neighbours to
their hurt.

The evils also that
concerne themselves,
are neither fewe nor
small in abundance of
outward things, setting
their hearts on them, &
delighting

10 Commā-
dement.

delighting excessively
euen in the abuse of
them, and ioying be-
yond measure in things
transitorie, which is the
very pride of life.

Contrarily, fretting,
murmuring and vexing
themselues when they
fall into extremitie, or
vnto frowardnes, or sul-
lennes, when they are
crossed or displeased, de-
ceiuing themselues with
desires of things vnpro-
fitable, troubling them-
selues with curious
medling in things im-
pertinent, blind-folding
themselues with foolish
loue of themselues, &c.
These

These lusts where-
with the hearts of men
do swarme, & are euen
burdened and loden,
may easily perswade vs
that it is diuine power
and grace from aboue
that must purge these
and such like vnsauory
drasses out of them.

And yet these and
many other such like
are renounced as they
come to be knowne of
Gods seruants, and re-
sisted, according to the
wisdome which God
hath giuen them; al-
though in others they
rule and raigne, and the
obtaining of grace to
doe

doe this, is a speciall part of Christianitie, *Ephesians* 4.22. so that he that exerciseth himselfe in obseruing these his foule & shamefull lusts, when he hath been led away, and deceiued by them, which of them doe most trouble him and oftest preuaile with him, and so by the helps which God hath given him, doeth resist them, though but weakely and vnperfectly, hee need not doubt but that he is occupied in the godly life.

Thus all Gods children doe renounce and ouer-

overcome their wicked
lusts, though not all in
the like measure, yet of
the weakest they are ha-
ted and striuen a gainst,
when they are once seen
and perceiued. All are
not so meeke as *Moses*,
Num. 12. 13. so faithfull
as *Abraham*, so cōtinent
as *Ioseph*, *Gen. 39. 10.* so
zealous as *Danid*, nor so
full of loue as the wo-
man in the Gospell :
Luke 7. 47. yet those that
be behind others (so it
bee in truth that they
endeuour) are not to be
discouraged, for all be-
leeuers haue not their
part in the same degree
of

of mortification, some
receiue thirtie fould,
some sixtie, some an
hundred, and indeed
those who are most of
all troubled for being
behind others, do de-
clare plainly, that they
loue the grace that they
mourne for, and hate
deadly the corruption
which they complaine
and crie out of, they
indeed that suffer them-
selues to be ruled and
led by their lusts, can no
waies claime any part
in a godly life, for he
that is so minded, can-
not bee but carnall,
estranged from God,
and

& a bond-man of Hell.

But the weake Christians that doe strive against those, and decline them in their measure, may stay themselves for their comfort on these three speciall graces.

1. That they have a cleare knowledge of their salvation.

2, That they account it as their chiefe treasure.

3. That they be settled forward in some plaine and good course of life, whereby they may grow in faith, and the obtaining of God,

E though

though with some str-
uing. But if they walke
destitute of any of these
three, they shall be sna-
red much with feare &
vnquietnesse. These
therefore must be ear-
nestly laboured for, be-
ing of all things most
necessary to be learned
of such as haue attained
already to the know-
ledge of true happinesse
by Iesus Christ: for as a
man knoweth nothing
profitably vnto saluati-
on before he belieueth,
so after he belieueth, he
knoweth nothing pro-
fitably to grow on with
comfort in his Christi-

an course, without
these three faithfully
and carefully looked
vnto and preserved.

As for the greater in-
crease of faith, know-
ledge, strength against
sinne, comfort, & such
like fruites of the spirit;
sometime the Lord
doth withhold them, ei-
ther because hee seeth
them in some respect
not to be good for vs
for the present, as 2. Cor.
10.9. or else to trie vs,
whether wee loue them
so well, that wee will
seeke after them still or
no; but for the most
part, if we grow not, it

is most iustly to be imputed to our own fault as our owne ignorance, sloth, fauouring of our selues in sin: or if these be not the causes, then is it our owne timorousnesse and vnbeleefe, fearing that such grace as we desire shal not be giuen vnto vs; wherein wee ought to beleefe. Neither neede we feare, lest by believing this, we should bee too bold or presumptuous, for God hath promised it, and commanded vs to trust in him, *Iam. 1. 6.* And if we faile not in vsing the meanes, staying vpon the

the Lord by faith; assuredly hee will not faile nor disappoint vs; but wee shall have grace to guide our feete, to rise when wee are fallen, to returne when wee are stepped out of the way, and to walke in most sweete safetie vnder Gods protection all the day long, *Deut. 33. 12.* And finally, our gaires shall be such, as shall cause vs to meruaile at Gods goodnesse, in giuing vs more then wee would haue asked.

A Question heere
may bee mooued
E 3 how

A Quest.

how the mindes and hearts of the believers are taken vp vsually, seeing they renounce inward lusts?

An. w.

Their thoughts are according to their diuers growths and ages, which are three.

1. The highest degree is olde age, or the experièced estate, which yet is not the perfect age in Christ, for that shall not befall vs til the life to come, but a firme constant and settled going on to that perfection.

2. The second is the middle age in Christianitie, in which as yong men

men in wrestling, wee haue courage against our sinfull lusts, but yet like vnto them who haue many foiles, wee are oftentimes cooled in our courage, though we sometimes preuaile, euer growing, though slowly.

3. The third is childhood or infancie, the lowest and the last, the which is principally discerned by an earnest desire of the sincere milke of the word, and namely of the promises of forgiveness of sins; which although some of these deare children of God

cannot with full assurance lay hold of ; yet this their hungry desire after it (which cannot be satisfied without it) with a sensible feare to offend God, is a true signe thereof.

The first sort are such as through long experience, & much acquaintance with the practise of a godly life, have obtained grace to guide themselves more constantly then others, and to keep within bounds: they are much freed from this bondage, and seldome so grossely holden vnder of corrupt

rupt lusts as others :
which estate, though it
be to bee aimed at of all
godly people, yet it is
not obtained but of
such as haue accusto-
med their mindes to the
heavenly course, and
to whom good medita-
tions and thoughts to
shun and auoid euill, are
become a pleasure ; and
are aswel able to discern
the same by their vn-
derstanding and iudge-
ment, as to haue their
will in good sort at
commandment to fol-
low the good and shun
the euill. Now these
haue their mindes vsu-

ally set vpon some one
or other of the infinite
heavenly instructions,
which from time to
time they haue treasu-
red vp in their hearts:
whereby although they
be not quickened vp as
they would, or desire to
be, yet they are held
from much euill; they
are often considering of
Gods vnutterable kind-
nesse, of mans mortal-
litie, the momentarie
state of all things vnder
the Sunne, the blessed
estate of the Elect, the
endlesse woe of the
damned, and such like;
they are often behol-
ding

ding, and meditating of
God, his Maiestie, pow-
er, wisdom, eternitie,
iustice, patience & long
suffering, and of his care
over them ; but a great
part of their daily
thoughts is this , how
they may haue a good
conscience in all things
pleasing God, and how
they may be prepared
for the crosse; also how
they may hold out con-
stantly the profession of
their hope vnto the end
with ioy; how they may
resist all occasions of e-
uill; what lets they shal
finde from without and
within. And lastly how
they

they may order well their particular actions in their callings, that they may make a good account at the end of the day, and so at the last end.

Thus the first sort are exercised, yet not wholly freed from euill thoughts, and vaine desires, for *Paul* was not, *2. Cor. 12. 9. Rom. 7. 24.* and God wil make them see their weakenes from time to time, especially to subdue pride in them and to hold them vnder.

The second sort compared to yong men,

men, are neither so experienced in Christianity as the father, nor yet utterly vnacquainted therewith as the new borne babes.

These are especially occupied in fighting against temptations, and resisting unruly lusts, *Iohn.2.4* For knowing by the light of the Scriptures, what corruptions they haue in them, they watch their hearts diligently, they pray against them oft and earnestly, they are alwaies in feare lest they should be overcome, and casting how they may

may auoid the occasions of sinne, so that sin becomes odious vnto them, yet not euer overcome of them, but often vnfettled & distempered, & as often renewing the couenant with the Lord to please him better; sometime discouraged, but rise again, glad to vse all good helpes, both bublike & priuate, and hauing preuailed against greater corruptions, are earnestly set against the smaller, and such as seeme lesse dangerous; as the idle rouings of their braine, which doe not directly

directly so much carrie
them after euill, as hin-
der them from good,
they are holden vnder
some infirmities, that
they may bee more
humble and not forget
what they were in times
past, so that this second
age and growth in chri-
stianitie is a striving ra-
ther betwixt feare and
hope, sorrow and ioy,
then a superioritie ouer
vnruely affections; An
estate standing in need
of counsell and help, ra-
ther then fitted and ex-
perienced to counsell,
direct and settle others:
but the more sure they
be

be of their saluation,
the more expect they
should bee in the bat-
tell.

The third sort com-
pared to little Children
who hang vpon the
breast, & do labour for
knowledge of their Fa-
ther in Christ, and de-
sire the meanes of their
spirituall nourishment,
1. Pet. 2. 2. their thoughts
are taken vp in these
things, and their kee-
ping themselves that
they may not offend
or displease their father;
they are cheereful while
their small faith is vp-
holden, by cleaning to
the

the promise ; and as vncheerefull when as faith faileth, moaning, and pining if it be long wanting : where they must take heede of two perils.

The first is, lest vpon pretence of seeking continuance of comfort, they neglect their lawfull businesse ; for Satan appeareth as an Angell of light.

The second, lest in want of comfort, they be driven to any distrustfull or desperate feare ; for so the Diuell appeareth as a roaring Lyon.

These

These must grow daily out of their childishnesse, misliking all such faults as they spy in themselves, and purge themselves from them. With these the Lord dealeth most kindly, not shewing them all their corruptions at once, which were enough to dismay them; nor how many afflictions abide them, which were like to confound them.

Thus we may see in these three degrees, how for the most part the purged hearts of Gods children are taken vp; the weakest of which
do

do farre differ from the
secrettest hipocrite, which
of all vnreformed, ours
come neereft them.

THus hauing spo-
ken of inward lusts
and sinnes of the heart,
and shewed how they
are disliked and renoun-
ced of all the believers :
The like is to be shew-
ed of outward sinnes of
the life, that they be ab-
horred and shunned al-
so : which is the rather
to be considered, be-
cause many boast they
haue true harts to God,
when their liues are
wicked, but to reioice
either

either about their salu-
tion, or the goodnesse
of their heart: if their be-
haviour be stained with
outward wickednesse,
and their holy professi-
on blemished with o-
pen and shamefull sins,
is vaine: for none can
bee truly godly, that
doth not indeuour to
walke free from offen-
siue euils, if hee doe
know them to be sins,
which may be shewed
abundantly in the Scrip-
tures by Doctrine, *1. Sa-
muel. 7. 4. Hos. 14. 9. 2.
Cor. 7. 1. 2. Pet. 2. 20.
Iam. 1. 25. Rom. 6. 2* By
example, *Ioseph, Gen 39.*

10. *Moses, Heb. 11. 24.*
Zacheus, Luke 19. 2. of
 the sinfull woman, *Luke*
7. 37. These forsaking
 those sinnes which by
 nature they loved, and
 by custome they had
 long lien in, doe plaine-
 ly shew that they belie-
 ued in Christ, forsaking
 their old sinnes, though
 they were neuer so plea-
 sant vnto them.

NOrwithstanding the
 former Doctrine be
 most plaine for Scrip-
 ture & reason, yet there
 are many that hope for
 saluation, and yet re-
 nounce not open sins,
 and

and outward offences.

These be referred to
foure sorts:

The first are grosse
offenders, whom every
vile person doth scorne,
because hee doth see
their hypocrisie by o-
pen and often commit-
ted evils, and hath Chri-
stian Religion it selfe in
meane account for their
cause; for prophane
men when they see any
walke sincerely indeed,
and without iust cause
of rebuke, are little mo-
ued at their example,
neither greatly reue-
rence them, or take any
good by them, but re-
proach

praoch them rather; but
that is becaule they see
so many who besides
some outward appea-
rance of zea'e, were lit-
tle better in their liues
then themselves, and
therefore they are har-
dened to thinke so of all
therest; which wilfull
blindnesse & hardnesse
of heart, though it be a
fearful signe of God his
vengeance to them, yet
this in great part may
bee iustly ascribed to
the liues of those who
professing godlinesse, in
their deedes denie the
same, *2.Tim. 3.5,6.* for
whom it had beene
better

and outward offences.

These be referred to
foure sorts:

The first are grosse
offenders, whom every
vile person doth scorne,
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stian Religion it selfe in
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ued at their example,
neither greatly reue-
rence them, or take any
good by them, but re-
proach

praoch them rather; but
that is because they see
so many who besides
some outward appea-
rance of zeale, were lit-
tle better in their liues
then themselves, and
therefore they are har-
dened to thinke so of all
therest; which wilfull
blindnesse & hardnesse
of heart, though it be a
fearful signe of God his
vengeance to them, yet
this in great part may
bee iustly ascribed to
the liues of those who
professing godlinesse, in
their deedes denie the
same, 2. *Tim.* 3. 5, 6. for
whom it had beene
better

better they had neuer made any profession at all, such as Saul, 1 Sam. 22. 18.

The second sort are such as being rude and ignorant, are altogether carelesse, flattering themselves in that grosse and brutish estate, who haue many speeches also suitable to their liues, which lay open their hearts to all.

A third sort are such, as because they keepe within some ciuill course of honestie and are free from grosse crimes, thinke themselves to bee in very good

good estate, though
their open faults be ma-
ny : some of these (as
also of the former) are
sometimes pricked in
conscience for sinne, or
rather for the punish-
ment of it, *Exod. 9. 27.*
& some kind of change,
Marke 6. 19. Hos. 6. 4.
Mich. 6. 6. they wil som-
times make vowes and
couenants to dowel, *Pf. 78. 36*
they will sharpe-
ly reprove others, *Pf. 50. 16.*
they haue some sud-
den flashes of grace, &
yet doe want true god-
linesse, and therefore
haue their sentence pro-
nounced by our Sani-
F our,

our, *Math. 21. 31. & 5.*
20.

A fourth sort of professors are such, as for their seeming zeale doe thinke so well of themselves, that they cannot brooke or abide any other that differ from them in iudgement. they are taunters, raylers and slanderers of their Bretheren ; yea, most sharpe and vncharitable and proud censurers of their brethren and betters ; who are so soone ripe in their own conceit, that none is meete enough or sufficient, to teach them,
some

some also inordinate li-
uers, *Tit. 3.* worse in their
dealings then men who
professe no Religion,
earthly, vnquiet, & such
like.

The life thus led, is
not the life which God
requireth, neither are
those the workes which
faith affordeth, so that
howsoeuer God gathe-
reth his elect out of all
these kinds, yet are none
of them to be accounted
as his, whiles their hearts
abide stained with such
corruptions, or their
lives defiled with such
treacherie.

Object.

AGainst this that hath bin said, some will be objecting and asking, why such differences is made of men? haue the godly no faults? are they without infirmities? are they not like vnto other men in sinning? if it be so, why should they be shoaled from the others.

Answ.

I Answer, that as for differences of men, they are put by the Lord himselfe, both in name, conuersation, and reward, *Psal.* 1. 2. and *50.* 16. *1. Thes.* 1. 9. & the end of the Ministerie is, to shoale Gods elect and beloued

beloued ones from the World, and to bring them to his sheep-fold. Where it is demanded, if they be not partakers of the same sinnes that other men are? it cannot be denied but the godly are somewhat infected with common corruptions, living where Satan is; and further, it is possible they may also lye still in the same loathsomenesse for a season; but yet so, as it appeareth plainly, that they were not giuen ouer like wicked men: for when they come to themselves againe, wee see

'F 3 how

how strangely they are amazed at their offence, how they tremble to thinke what they haue done, and can haue no peace within themselves till they returne home againe after they are gone out of the way, and so are made more vigilant and wary against the like another time, the which of the wicked cannot bee said; besides the fals of the godly are but when they are secure and take liberty vnto themselves, 2. *Sam.* 11. 4. and giue ouer to fence themselves as they are char-

charged, *Heb. 4. 1. and 3. 12.* As for reproachfull and flagitious fals, wee must know that it is possible for vs to bee preserved from them, *2. Pet 1. 5. 10.* so was *Enoch, Abraham, Caleb and Ioshua*, with many others; but yet as many rare & deare seruants of God haue fallen into shamefull sinnes, so may wee: for God suffereth his seruants to fall so dangerously for these causes.

1. For the humbling of them.

2. That they may see his exceeding bounti-

fulneſſe in pardoning ſo great ſinnes, and ſo loue him the more, as *Luke* 7.47. *Iohn*.21.15. and

3. That others farre weaker then they, yet faithfull, may be encouraged to believe that their ſinnes ſhall be pardoned, and their weak ſeruiſe accepted of him, as *1.Tim*.1.16. which otherwiſe might be diſcouraged. Out of theſe caſes, if we hold faſt our faith, and ſtand vpon our watch, wee neede not feare falling, for God taketh no pleaſure to caſt them down who deſire to ſtand, but to raiſe

raise vp them that are fallen, *Ps. 130. 3.* to helpe our weakenes, to supply our wants, & to deliuer vs from such dangers as we feare, so farre as it is expedient; or else make vs able to beare them.

Now concerning infirmities, it must bee graunted, that because they haue still a body of sinne within them, they must needs be subiect to infirmities, and this is properly a sinne of infirmitie, when partly of knowledge, and more through frailetie, an offence is wrought to the displeasing of God: and

F 5 when

when of such a one it is committed, as because he hath his heart sanctified would not doe it; and yet because the power of corruption at that time is greater in him then the strength of grace, therefore hee was forced to yeild to it, so that in these also the godly do much differ from all wicked: for it is their greatest care that they may not fall, their greatest sorrow when they are overcome, and their greatest ioy when they doe preuaile over their sinnes; none of which are to be found

found in the wicked.

THe heart once purged, as hath before beene shewed, doth require great care for the keeping of it so in good plight afterward, *Pro. 4.* 23. which is done by watching, trying, and purging; wee must watch lest wee should for the want thereof be deceiued with the baits of sinne; we must examine and trie it, because no man can watch so carefully, but that much euill will creepe in; and wee must purge out that filthie drosse of
con-

concupiſcence which we finde by examining, that it let not our will on fire, to ſatiſhe and perſorme the deſires thereof, *Pſal.* 119.9.

This indeede is no idle worke; for he that goeth about it muſt be content and glad to weane his heart from many vnprofitable and wandring thoughts and deſires: and ſo ſeaſon them with holy & heauenly meditations. But we haue great cauſe to labour for it; for wee may ſee by Scripture, *Pſal.* 32. 4, 5, 6. *Heb.* 10. 38. and by experience, (not-

(notwithstanding our affections be strong, vn-
rulie, and most hardly
subdued) with what
ease wee may renounce
and forsake them, and
haue power ouer our
will and appetites, when
our hearts be thus renu-
ed and kept mastered :
Whereas the little ac-
quaintance and ill go-
uerning of the heart, by
letting it loose to folly,
wandring and needlesse
phantasies, is that which
causeth it to be surfei-
ted with all manner of
iniquitie.

Againe, if our hearts
be not thus carefully
looked

looked vnto, wee shall not haue them readie to any dutie. And from hence it is that many mens hearts are swaruing vsually with vaine thoughts, even whiles they are in hearing and praying, because they doe not constantly throughout the day watch ouer them: for the only way to curb our lusts, is to looke to our hearts, by it we shall not only haue help and furtherance to worship God aright, but in our common actions, affaires and Buſinesse, wee should so behaue our selues.

selues as would be a ioy
vnto those that should
behold vs, and an orna-
ment and bewtie to the
Gospell which wee doe
professe.

Thus therefore wee
ought to looke to our
hearts in all that we do,
both keeping out euill
that would enter, and
purging out that which
by stealth shall creep in,
and not by fits onely
when the good moode
taketh vs (which as it is
too common, so is it
most dangerous) but
alwaies, *Psa. 12. 1. Ephes.*
5. 16. which if wee shall
do, although our hearts
being

being purified and cleansed but in part, our desires therefore cannot be all good and pleasing to God, but vnperfect, that is to say, many of them euill, and many which are wholly mixed with euill and corruption ; yet to haue our hearts thus changed but in weak measure, so as it be in truth, is a benefit of greater value then the whole World : and hee that hath it, is by infinite degrees happier then the most glosing professor that wanteth it.

Thus

Thus farre of the
chewing of euill :
Now for the doing of
good.

Where first, certaine
rules must be learned &
observed, which be-
cause they are not fol-
lowed, many that
would gladly liue well,
attaine to it in no good
sort to bring it in credit
with others, but meete
with many vnsetlings,
discouragements, and
cooling of their zeale,
yea oft times dangerous
out-strayings, neither
finde the going about it
so pleasant as toilesome
and tedious. Now the
ge-

generall rules are these.

First, knowledge of dutie, with a delighting therein.

Secondly, practise of that which wee know; which is that living by faith, or labouring to keep a good conscience, so often commended vnto vs in Scripture.

For the first, we must vnderstand by knowledge, such an inlightening of the minde to vnderstand the will of God about good and euill, that wee haue with it spirituall wildome, to apply and referre the same to the well ordering

ring of our peculiar actions; that we rest not in seeing the truth only, but approue and allow of it, as that which is fit to counsell and guide vs, but yet so as he that hath most of this, may grow, and he that hath least, may not be discouraged.

This knowledge must not be weighed and esteemed of vs as a thing common and of no value, but loued and liked, otherwise no fruit will follow.

For the second practise, is that seeking to walke worthy the Lord
and

and please him in all things, *Colos. 1. 10.* which must be both inward and outward.

Inward, when as in resolution of our minds and desire and purpose of our hearts, wee are prepared and ready to bee set on worke, and bee imployed in any good seruice to God or our brethren, *Psal. 119. 10. Acts 11. 12.* this must be often blowen vp in vs ; for if this be lost through forgetfulnesse, sloth, and carelesse negligence, or ouerwhelmed with sorrow, teare, or such like passions, or
dul-

dulled and made blunt
in vs through lightnes,
and vanitie, then are we
vnfit to honour God in
any seruice.

Outward, when in
our liues we expresse &
declare the same, by en-
deauouring at least to
please God in one com-
mandement as well as
in another, *Act. 9. 3.*

Thus much of the
rules. The vertues
which further vs heere-
in, follow.

First vprightnesse,
when in a single & true
heart, wee loue, desire,
and doe any thing, es-
pecially because God,
com-

commandeth and for
that end, *Dent.* 18. 13.
Ephes. 6. 14. *Ioh.* 1. 47.
Many actions other-
wise feruent enough,
or want of this sinceri-
tie, are but froth (as
were the hot enterprises
of *Iehu* against Idola-
ters) & cause them who
haue long pleased the-
selues therein, to crie
out of their dooings
(though admirable to
the eies of others) to say
they were but hypocri-
sie, for many are the
starting holes in the
den of our hearts, and
many waies we can de-
ceiue our selues and o-
thers

thers also by false pre-
tences in good actions :
we must therefore la-
bour, that howsoever
our best actions are
mixed with corrupti-
ons, yet wee may haue
the same reioicing with
the Apostle, that in sin-
glenesse of heart wee
serue the Lord.

The second is dili-
gence, whereby a man
is ready to take all occa-
sions and oppertuni-
ties to the doing of
some good, and to shun
idlenesse, and vnprofi-
tablenesse. *1 Pet. 1. 5.*

The third is constan-
cie in nourishing all
good

good desires, and holy endeauours, vntill his latter yeares be better then the former, and so finish his course with ioy.

By these two, great matters are brought to passe: and for want of these two, and through the contrary, sloth, and inconstant vnsetlednes; even the most of the godly doe not finde the sweete fruit in their life which is to be found.

Fourthly in humilitie and meekenesse, all our duties must be practised, if we will follow Christ, *Math. 11. 29.*
These

These two are not particular vertues, which some times onely may haue vse, but such fruits of the spirit as necessarily are required in all actions, so that at no time humbleness of minde and meekenes of spirit may be wanting. And therefore they are oft times in the the Scripture set down together, as *Ephes. 4. 2. Col. 3. 2.* and so vrged, as doth shew, that althoug there bee many goodly gifts in a man, yet if he hath not these, they shall loose their credit and beauty amongst those which

G behold

behold them, and withhold their commoditie from him who wanteth them.

By all this that hath bin said, it is euident that the life of the believer is a continuall proceeding in the departing from euill, and endeavouring after duties, and a settled course in repentance, and a constant walking with God: not an idle and vncertaine stumbling vpon some good actions, whiles a great part of his life is neglected & not looked after. But some may say here,

Obiect.

wcc

wee haue a desire to do these things, but wee want power & abilitie. wherunto I answer, that

The best desire is in vaine, except we haue with it an assurance of God his fauour, and helpeth through faith; for it is faith that ouercometh all lets 1. Jo. 5. 4. this letteth vs see, that hee which hath saued vs from the greatest danger of hell, will much more saue vs from the lesser, of being overcome of our corrupt lusts. And if any shall say, that

Answ.

S^t Paul himself did not

Obiect.

G 2 finde

finde power to overcome the body of sin?
It is evident, that

Ans.

The holy Apostle did not overcome all rebellion of the old man, to the end hee might alwaies have a mark of his vnworthinesse & sin remaining in him, and thereby remember, that it was of onely mercie that he was pardoned, and the grace of God that kept him from falling away from him; and that for both these causes hee might be abased and kept humble vnder so great grace as he had recieved: and last

of

of all, that he might from time to time find sweetnesse still in the forgiveness of his sinnes.

But although he was not perfect here as an Angell, yet was not hee carried of his lusts into gross iniquities, for God his grace was sufficient for him; & so shall it be for vs, if we do as oft & as earnestly desire it; for every christiā in his measure may looke for the like grace that *Paul* had, even strength to performe in some good sort the duties which seeme so difficult and impossible vnto him.

G 3

Which

Which is not so to be vnderstood, as if euery godly christian doth feele or obtaine this (for that might discourage many) but to shew what God his children may confidently looke for, and how their estate may be bettered, and their spirituall libertie increased. For many good people doe not know what their heauenly father hath provided for them, but onely receiue so much light as wherby they see the way to his kingdome; according to the knowledge that they have

haue of his will; there-
after they declare and
shew it forth in their
liues; but nothing as
they might, or as some
others doe.

THus of the rules
and vertues which
helpe vs to the prac-
tise of a godly life,
Now to shew where-
in it doth consist.

*The duties are these. First
that pertaine to God.*

Commandement 1.

For we must desire to
know him as his word
doth reueale him vnto

vs, in his nature, properties, and workes; wee must acknowledge it is allowed, and in heart yeeld and consent vnto the trueth of those things which we know of him, that then wee may safely and boldly beleue in him, and cleaue vnto him. Thus knowing our selues to be safe vnder his wings, wee must grow to put our confidence in him: and from hence will arise another, euen by hope to looke for that helpe which in confidence we assure our selues of from the Lord,
and

and through this confidence and hope, wee must become patient in afflictions, and ioyfull in euery condition of life. Further, because we know all good things to flow vnto vs from God, therefore vnto him wee lift vp our hearts for the obtaining of those things which wee want; vnto him, we render thanks for all blessings receiued, and are affected with all our hearts and strength to loue him more then all the world besides, & desire to enioy the more full fruit

tion of his presence, in the meane time walking before him in all reuerence and vprightnes with a holic and child-like feare as doth become vs.

Commandement: 2.

Now besides these duties of holines, which wee owe directly to the person of God meere-ly or spirituall and inward: there are other whereby we worship him outwardly.

Where is to be known that he will allow of no other meanes of worshiping him outwardly, then

then he hath appointed
and prescribed himselfe
in his word: As the
preaching of the Gos-
pell, and administring
of Sacraments by Mini-
sters lawfully called,
publicke praier, fastes,
and thanksgivings, to-
gether with the censures
of the Church. These
in publicke. In priuate,
there are answerable to
these, as talking and
conferring of the word
of God, in mutuall in-
structing, admonishing
exhorting, or any way
else which is fit for edi-
fying; in all which du-
ties, as in many other,
that

that are good & godly,
great care must be had
that they be not per-
formed lightly, rashly,
falsly, hypocritically, &
vnprofitably, for that
were abominable to
God as a dead sacrifice;
but contrarily, we must
vse them with all high
reuerence, being pre-
pared rightly before;
well affected in the v-
sing of them, and ai-
ming at the most profi-
table end which he hath
appointed, that so wee
may be approued and
allowed of him.

There

Commandement 3.

There is also a further
dutie, that not onely in
time of his worship, but
also in our common
and vsuall speech and
actions, wee declare
whata worthy and re-
uerent estimation wee
haue of the Lord. As by
speaking all good of
his name, word, and
workes, and in our law-
full callings, by orde-
ring & behauing of our
selues wisely and graci-
ously, & all which liue
with vs may see that our
religion is ioyned with
the power of godlines:
and that this be don of

vs

that are good & godly, great care must be had that they be not performed lightly, rashly, falsly, hypocritically, & vnprofitably, for that were abominable to God as a dead sacrifice; but contrarily, we must vse them with all high reuerence, being prepared rightly before; well affected in the vsing of them, and aiming at the most profitable end which he hath appointed, that so wee may be approued and allowed of him.

There

Commandement 3.

There is also a further
dutie, that not onely in
time of his worship, but
also in our common
and vsuall speech and
actions, wee declare
whata worthy and re-
uerent estimation wee
haue of the Lord. As by
speaking all good of
his name, word, and
workes, and in our law-
full callings, by orde-
ring & behauing of our
selues wisely and graci-
ously, & all which liue
with vs may see that our
religion is ioyned with
the power of godlines:
and that this be don of

vs

vs in all estates and conditions of our life, both in prosperitie and aduersity: labouring also to perswade others to the same. Now as in all things God must be glorified, soe more especially in an oath, which must be vsed as with high reuerence, so in truth; in righteousness, and in iudgement, and in the beholding of Gods workes. ^{with} heaven and earth, with their furniture; taking sweete feeling of God his Maiestic and bewty which shineth in them, reioycing with reuerence

rence, that he hath gi-
uen vs this cleere glasse
to behold his face in (or
rather his footstool)
which should moue vs
therefore in all our Ac-
tions to beware of hy-
pocrisie.

Commandement 4.

Vnto all these is one
more to be added, viz.
that vpon the seauenth
day all our works be
laid aside as much as
is possible, and the
whole day to be be-
stowed in his wor-
ship and seruice, and in
things directly tending
to

to the same.

Here for the auoiding
of that tediousnesse in
wel-doing, whereunto
our nature is prone, the
Lord hath left vs vari-
ety of holy exercises,
viz. all publike and pri-
uate duties, more freely
to be performed then
at other times; which
wise and mercifull re-
gard of his ouer vs, if it
cannot moue vs to giue
our selues to practise
this part of holinesse,
(whatsoever our excu-
ses be) we plainly shew,
that our mindes are
earthly and carnall, and
that we do but fauor our
selues

selues in worldlineffe or
prophanenes, idlenes,
and ease when we rea-
son against it, as being
too precise.

After the duties of
holines towards
God, follow those of
righteousnes to men, for
these two are ioyntly
commanded of the
Lord, and ought not of
any to be disioyned in
practise, as they are of
many; some delight-
ing in the first, but neg-
lecting the other; some
following after the se-
cond, and destitute of
the former.

Now the ground and
roote

roote frō which all these duties must spring, is love towards all men, euen our greatest enemies. Vnto which must be ioyned brotherly kindnesse to Christians, which is a holy and especial love of one faithfull brother towards another: *1 Pet. 2. 7.*

Commandement 5.

The first of these are such as be due betwixt inferiours and superiours mutually, viz. in general, that inferiours in their whole course honour their Superiours by voluntarie subiection to them, as by Gods

Gods ordinance & appointment, and reuerence them, both inwardly and outwardly; and likewise that Superiors for their parts carry themselves towardes them as bretheren in all curtesie; saving their authoritie; and further also, that they goe before them in all innocencie and example of good life.

In particular, some as Superiors by ciuill authoritie as Princes, others as Magistrates and Ministers, to whom inferiours both subiects and seruants must submit

mit themselves in bearing their rebukes and receiving their corrections willingly and without resistance, and in yeelding obedience to all their lawfull commands.

And they, if they bee in higher place, are to provide that the people vnder them may liue a godly, honest, and quiet life. If they be Ministers, they are charged to bee good and bountifull, iust and equall vnto their seruants. Some are Superiours by nature, as parents, to whom children doe owe very much

much, as forwardnes in
imbracing their whole-
some instructions, re-
uerence and obedience
vnto the end, the dis-
posing of their estate by
marriage, or otherwise,
that it be not without
their consent, and readi-
nes to help their neces-
sities &c. They are also
bound to teach them
from their youth, to
keepe them from idle-
nesse, to traine them vp
in some honest and law-
full trade, to gouerne
them wisely & kindly,
to prouide for their ne-
cessity of marriage, and
to minister things need-
full

full for this present life
as they shalbe able, and
as they may do it religi-
ously and lawfully.

Some by gifis, as
cheifly the Minister, to
whom double honour,
loue, reuerence, and o-
bedience is due, for his
work-sake, for he is not
onely a teacher, but a
father.

Secondly, the strong
Christian, whom God
hath endued with a li-
berall portion of know-
ledge, wisdom, experi-
ence, and other heauen-
ly graces, more then
other of their brethren:
these the weaker must
not

not iudge rashly, they must beare with their infirmities: so those that excell in any other gifts, are to be had in honour and account for the same: Some by age of the gray head & ancient in years, who of the younger sort are to be had in reuerence and esteemed, neither are we to neglect our equals, but their dignitie and worthines is to be regarded aboue their owne: *Rom. 12. 10.* These duties we owe vnto the person of our neighbour, to which must be added a care to maintaine

taine our owne reue-
rence and credit among
men, by a course be-
seeming our holy pro-
fession : now follow
some duties towards
his life.

Commandement 6.

First for bodily life,
it is required that our
neighbour sustaine no
hurt by vs or any of
ours, as farre as we can
hinder it, neither he nor
his, so as his life might
be made vnpleasant, yea
though he should pro-
voke vs, yet we must
suffer far, rather then be
angry

angry in our owne
cause, seeme it neuer so
weightie to vs, for that
is no better then folly
and madnesse: nay, fur-
ther we must be wise &
carefull both in words
and in deeds, to cut off
all occasions, and to a-
uoid all discord; yea,
though it be with de-
parting from some of
our right, as *Abra-
ham* did, *Gen* 13.7. This
innocencie is accom-
panied with meeknesse,
patience and long suffer-
ing. Also, hee that is
harmelesse, is gentle,
tractable, and soone in-
treated; peaceable, com-

H mu.

municable, and fit to be
liued with : but verbe-
sides the not hurting of
men, it is further requi-
red that we should doe
them good ; and in-
deede our whole course
should be such, as that
we might make easie as
many mens burthens as
we can : to men that are
in miserie, wee must be
pitifull and compassio-
nate ; as by shewing
mercie vnto distressed
seruants and such like,
whom wee might op-
presse, as being not able
to resist vs ; by visiting
the sicke, and relieving
all that are in neede
and

and finally, wee must be
helpfull vnto all, to pro-
cure & maintaine their
welfare, sofar as necessi-
tie shall require, and
our abilitie can per-
forme. This helpful-
nes hath adioyned vnto
it mercy & tender com-
passion, kind-hearted-
nesse & goodnesse, and
such like amiable and
commendable virtues.

Secondly, for the spi-
rituall life of our neigh-
bour, wee must giue
good example of life,
wee must take all occa-
sions of winning men
to God, of confirming
them that are wonne, of

peace-making, of reconciling such as be at variance, of observing one another, and prouoking to loue & good works: and finally, of instructing, exhorting, admonishing and comforting, and such like duties.

Commandement 7.

After the life of our neighbour, in the next place we haue charge of his honestie, or chastitie, that by no meanes it be hurt or attempted by vs: for the better obtaining whereof, it is required that both our
minde

mindes bee kept pure
from vncleane lusts, de-
sires, and thoughts, ten-
ding to vnchastnesse,
and our bodies in ho-
nor, free from all execu-
ting of such vncleane
desires by any strange
pleasure, which God
condemneth, and there-
fore, that all the parts of
our body be kept conti-
nent as well as the face,
eyes, eares, tongue,
hands and feete be car-
ried from such occasi-
ons as may leade vs
thereunto: And this is
commanded both to
vnmarried and mar-
ried.

Commandement 8.

Another part of righteous dealing with our neighbour is, that they be not iniured by vs in their goods : so that where the case is plaine, that any thing is another mans, we cannot so much as lay claime to it ; but God is despised of vs : but if there be a controuersie, then in some cases we ought to forgoe some part of our right for peace sake; but if the doubt doth arise by the subtiltie of either partie, the damage ought

ought to fall on them
from whom it came, &
if it be otherwise so dif-
ficult, that it cannot be-
twixt themſelues be de-
termined, let other men
of wiſdome take it in
hand, or at the fartheſt,
if ſute of Law cannot
be auoided, let it be pro-
ſecuted in loue. This
muſt be obſerued in ge-
nerall: but there are ſpe-
ciall duties according to
the diuers ſtates of men;
for ſome are meere-
ly poore men, and by God
his appointment, doe
liue by almes: others
can in ſome ſort partly
maintaine themſelues,

H 4 but

but not without the help of others, by borrowing of them. And the third sort is able to lend, or to giue, or to do both.

I. For the first sort, they knowing that their poore estate is allotted them of God, they are to liue in it with contentation; which contentednesse, will flow from the assurance of the fauour of God in Christ Iesus; they must not grudge in any sort at the abundance of other men, but acknowledge them as the instruments and hand of God, whereby he

he ministreth to their necessities, for the which also they must bee thankfull, and take encouragement frō thence to liue godly and obediently, remembring also, that as much as they be able, and their bodily infirmities of age, blindnesse, lamenesse, and such other will suffer them, that they shun idlenesse, and all euill & vnprofitable passing the time.

2. For the second sort, they must not borrow without neede, as to maintain themselves in play, or idlenesse, or

H 5 sim

simply to make againe of it either by Vsurie, or by taking more dealing into their hands, then their abilitie will serue vnto; and when they haue lawfully borrowed, they must carefully purpose, and faithfully endeavour the restoring of that which they haue borrowed at the day appointed, & that with thankes; the contrarie whereof is both a sinne against God, beeing a kinde of theft, and an iniurie to those that haue neede to borrow; for a chiefe cause of little lending, is euill paying.

3. As

3. As touching the third sort, those that are more able, they must regard both those duties which concerne giuing and lending, and also those rules of righteous dealing, which they must follow in getting, increasing and vsing their goods. They must give freely and cheerefully for charitie and conscience sake, as the necessitie of the poore requireth, and their abilitie will giue leaue.

They must lend also freely to such a borrower as is before described, not onely for the appointed

pointed time; but it necessity vrgently requireth for further space, may, sometimes to the forgiuing either of al, or some part of it. That men may be inabled to this dutie, they must be moderate in wastful expences vpon themselves, or others, where they neede not, neither doth any charitie binde them.

In suretie-ship they must not be rash, neither may we be so hard, but to know and approve Christians, so far as we are able to beare the burden, wee may
with

with good aduice bee
helpfull euen in this
kinde.

Now as for our com-
mon dealings, we must
first see that our calling
be lawfull, then that we
deale lawfully in euery
part of it, that righte-
ousnesse may be preser-
ued by vs, in buying &
selling, hiering and let-
ting, & in partner-ship,
&c. Care must be had,
that one partie alone be
not regarded, but indif-
ferencie vsed (as much
as may be) for the mu-
tuall good of both: and
therefore Vsurie, where-
in the common benefit
of

of both is not regarded,
is altogether vnlawfull.

Concerning Annui-
ties, they are of two
sorts, the one is a yeare-
ly some of money for
yeares, when the seller
hath no such Annui-
ties, but as he hopeth to
make it by his labour
and commodities. The
other is a certaine reue-
new, rent, or part of
rent, which he enioyeth,
and is willing to forgoe
it. The first kinde, is
full of danger, much
like forehand bargaines
about Hoppes, Corne,
&c which seldome ends
without iars & contro-
uersies,

versies, neither ought to be made, but of those who are both able to beare, and willing to stand to the vttermost of the hurt which may befall them; it is not therefore safe for those that are wise and peaceable, to meddle with this first kinde of Annuities.

The second kinde is not vnlawfull, howsoever it may be often abused on the sellers behalfe, by fraudulent and craftie dealing on the behalfe of the buyer, when he taketh advantage of the others necessitie, and so grinding
and

and griping him worse then if he tooke ten in the hundred ; for the redressing whereof, it is to be knowne, that the buyer of such an Annuity, if it be of a rich man, so as there bee plaine-dealing, may safely enioy the benefit which the other offereth ; but if it be of a poore man, or one that is in debt, he must give the vttermost value without seeking advantage ; a good token whereof he shall shew, if he be willing to release him afterwards at his desire.

Finally,

Finally, that all may come by & enioy their right, truth in words, equitie in deeds, and simple meaning in purposes and thoughts, must be firmly and constantly retained ; and where that hath not been practised, full restitution is to be made.

Commandement 9.

As the person and goods of our neighbour : so to his name also, there are many duties belonging.

As that we reioice in our neighbours credit,
and

and sorrow for their infirmities, to hope with patience for better things, to cover their faults through love, of whom wee haue hope, yet not by flatterie or dissembling, but by Christian admonition and rebuke, not to be-
wray a secret, when it may be safely and without displeasing of God be kept in; for every truth, and the whole truth is not alwaies to be vttered, though all kinde of lying & flaundering be at all times to be abhorred; their faults we must not speake of
after

after any manner, except first we haue vsed al means that we can to amend them, and then they are with a kinde of vnwillingnesse, and louing faichfulnesse to be opened ; onely to such as are likest and fittest to reforme them, and not to please our selues therein; neither to admit of all reports, but those onely that haue some certentie. We are farther required to vphold and defend the good name of our neighbor, to giue testimonie also vnto him by word and writing And final-

finally, it is our dutie in vprightnesse of heart & kindnesse, to interpretal such sayings & doings as may be well taken in the best part, rather censuring our selues truly, then others rashly; yet not to be foolishly credulous, as to iudge well of them which give open testimonie of their badde and prophane hearts.

Commandement 10.

The last part of dutie towards our neighbour, is to acquaint our hearts with the thoughts

thoughts and desires of his good; or whatsoever wee are in the five former commanded to performe to him, the same by vertue of this wee ought to wish, desire, and delight in; and the contrarie lustings must be cast vp and auoided of vs. This dutie (though it be little regarded of the most) ought to find the more care in vs for the performance of it, because that the well regarding of this, will make vs the better able to serue our neighbour in all the rest.

Hither-

Hitherto of the duties of holynesse and righteousness: to which if wee adde those of sobrietie, which concerne our selues, viz. that wee moderate our affections in the vse of lawfull liberties, so that we serue not them, but they vs, that we may serue God the better, we shall have all things necessarie to a godly life: from hence wee may fetch light to shew vs the way, and matter to season our hearts and liues, when we shall waxe emptie, barren, and forgetfull.

Heere for auoiding of
error

error, wee are to know
that this godly life de-
scribed, the fruits of re-
pentance, and the living
by faith, are but to ma-
ny sundrie manners of
speech wherein the
Scriptures doe lay forth
the life of the righteous,
or a Christian conuer-
sation: for the bringing
forth of the fruits of a-
mendment, or of repen-
tance, is nothing else
but for the person who
is assured of Salvation
through the forgiuenes
of his sinnes, to turne
vnto the Lord, and to
come vnder his govern-
ment, from the power
of

of Sathan, and sin, and in full purpose of heart to labour to be reformed from day to day more and more.

A godly conuersation is euen the same, viz. an endeououring to liue after the word of God, which teacheth vs to belieue, that he will inab'le vs thereunto, and blesse vs therein. So also liuing by faith, is no other but relying vpon the word of God, with full purpose to be guided by it, either by resting vpon his promises, or obeying his commandements : which
life

life of faith, is a most glorious and rich prerogative: for by this we are confident, and rest quiet about our Salvation from time to time: by this wee wake in newnesse of life in all the parts of it; by it we are assured in our prayers to be heard against fearefull sinnes, to bee preserved, to haue the rage of our strong lusts weakned: by this wee are deliuered from many sharpe and bitter afflictions, & haue grace to beare the rest with great meekenesse and patience; by it we goe
I thorow

thorow our callings more cheerefully, and bear the crosses of them more easily. And finally, wee attaine to that quiet estate and sweete peace, which the carnall wisdom of man shall neuer finde nor enioy: without this, any life is most miserable.

HAuing after a sort declared what the Christians or believers life is; it followeth to shew some reasons, why the believer should leade his life thus.

First, there is great cause why this should

be sought for ; because
by this God is highly
glorified : fori hee be
honoured by the con-
version of a sinner, then
much more by his life
afterwards. It was a
great part of *Salomons*
honour, that he gaue sil-
uer as stones, and good-
ly Cedars as the wilde
Figge-trees : this must
needes be a great ho-
nour to God, when hee
giueth graces and pos-
sessions , which neither
silver nor gold can pur-
chase, and an habitation
that neither Cedar nor
Almond tree can make
resemblance of ; this

I 2 honour

honour the Lord hath
in all ages from the
outward conuerſation
of his ſervants; and yet
their beſt things are
within, and cannot bee
ſeen of men: 1. *Pet.* 2. 12.

2. Another reaſon why
men ſhould with full re-
ſolution, addreſſe them-
ſelves to paſſe the time
of their dwelling heere
with reuerence & feare,
is, the good that comes
vnto themſelves by it,
and the danger which
they are in without it:
Pro. 2. 10. for hee that
hath ſet himſelfe to ſeek
the Lord, and is wil-
lingly weaned from vn-
lawfull

lawfull liberties, and
hath made his pastime
to be well occupied, he
is alwaies safe; whereas
for want of this, many
fall where they little
feared; for it is not
enough that wee pur-
pose no wickednesse
nore euill, but we must
be strongly armed al-
waies with full purpose
against it, especially
that whereto wee are
most prone, & wherein
we haue had by wofull
trials, experience of our
weakenes; for while we
doe commit none, yet
we make a way for it
to enter into vs a fresh,
I 3 while

while wee become secure and improvident.

This is manifestly to be seene in the example of *Peter*, of the Prophet of *Bethel*, of *Isa*, who did all purpose well in generall; yet not fearing their frailetie, nor arming themselves against the same, they were soone overtaken.

3. This also may mooue vs, that no exercise of Religion nor godly means of the best sort can do them any good, who will not resolve themselves to come to this faithful practise of a godly life? This is exempli-

emplified sufficiently in the Jewes practise, and proved in the Prophets complaints; experience also doth witnessse the same; for we see many frequent the exercises of Religion, who because they propound not this with themselves, to bee cast into the mould of holy Doctrine, and to be fashioned after it in their liues, doe get rather harme then good: whereas others at the same time, vsing the same meanes, doe receiue much blessing from God therby, such

woe it is that prophane-
nesse of life bringeth
with it.

This is not spoken
for the discouragement
of any, that they should
giue over the vse of any
good meanes, but to
stir vs vp all for to seeke
the true fruit of them;
for Gods deare children
when they grow care-
lesse, loose the fruit of
good exercise, when
they waxe weary of re-
uerent attending vpon
God (as all good things
the flesh doth soone
turne to wearinesse) and
begin after the manner
of men (with whom
they

they liue) to seeke their vnlawfull libertie some way, not being circumspect enough about the keeping of the best things in price and estimation; the Lord seeing this, taketh from the the priuileges which they enioyed before, he dimmeth the light of their mindes, that they see not so cleerely, shutteth vp their hearts that they delight not in the matters which were wont to be of greatest account and reckoning with them. By al which it may appeare, that much more they that

worship him with vn-
cleane hearts, neuer wa-
shed and purged, can-
not receiue into them
the sweet & wholesome
liquor of his grāce, by
what outward exercises
soeuer they present the-
selues before him: and if
this be the estate of ma-
ny who draw neer vnto
God outwardly; how
fearefull then is their
condition, who neither
heare his word, nor are
acquainted with his
waies at all?

NOW because this
streight course is
not easily yeilded vnto,
there-

therefore some things
are objected against it,
which must be answered.

This life cannot be
led, or at least not with
any ioy?

Obiect.

It may seeme so in-
deede, because that after
they haue begun this
course, many haue kept
at a stay, or else being
driven back, some com-
plaine of much tedious-
nesse, and strong dis-
couragements, fearefull
doubtings, and small
comfort in it; diuers o-
thers account it a mo-
nish life. But for the
Answer of all this, we
are

Answer.



are to know, that this Christian life, consisting not in some good actions, but in the keeping of our hearts sincere and vprightly bent to walke with the Lord in all his commandments throughout our whole course, according to our knowledge, is not onely possible, but required, as the Prophet sheweth, *Psal.* 1. 2. and 119. 9. 97, 98. where hee teacheth, that he which is happy and godly indeede, endeauoureth to this, that his minde may delight in, and be possessed of good matters,
or

or rightly vsing lawfull,
or carefull resisting
those which are sinfull:
Phil. 3. 20. The example
also of *Enoch, Abraham,*
Iob, Moses, David, with
other godly men, who
were not without their
infirmities no more
then wee, do shew the
possibility of this life;
neither is it a state vn-
pleasant to the spirituall
man, whom the holy
Ghost directeth, but
easie, sweete, and com-
fortable, though it be a
yoake to the corrupt
lustes not yet subdued:
for as euery one excel-
leth an other in the
graces

graces of the spirit, there
after is his measure
greater in the priu-
ledges of a Christian
then others, and with
more sound and con-
tinuall comfort doth
he passe his daies, and
free his life from re-
proachfull euils; and
the more that any
godly man increas-
eth in goodnesse, and
goeth beyond that
estate wherein he hath
some times beene in
knowledge & high esti-
mation of it, & the right
vse of the same, the
more shall his life be fil-
ed with matter of sound
and

and pure reioycing.

Howsoever there were some in the time of those fore-fathers, yet now we see none liue after that same manner.

Obiect.

Although the life of the most be indeede very loathsome, yet there are also many godly lights amongst vs, (the Lord multiplie the number, of them, & the graces which he hath giue thē, a thousand fould, and be highly praised for them) with whom to liue, is next to heauen it selfe. They do not onely not faint or giue ouer, but grow from vntowardnesse

Answer.



nesse to Gods seruice,
to a holy cheerfulnesse
and delight in the same,
which growth is scene
also in the duties to
men as well as to God.
These howsoever they
be but few, in respect of
them who set themselues
to vphold the corrupt
estate that the world
hath euer lien in; yet
some such, God hath set
amongest vs, to farre
more great and singular
purposes then many
carnall eies can see or
discerne: we must there-
fore be wise to discern
them, ready to loue
their persons, and to
reuerence

reuerence those precious things that are in them, and by frequenting their companies, learn to imitate their vertues.

You that vrge this strict kind of life, do go too farre, and brag of that which is not in you, not remembring how many haue fallen which were more like to haue stood then you; as *Dauid*, *Peter*, &c. It is good for all to professe no worse then others doe, and so their falles shall not be so much wondered at.

Obiect.

Answer.

By the grace of God,
brag-

btaggging is far from vs,
neither do we go to far,
the word being our
warrant; but we are not
afraid to vtter that
which we know, nay we
dare do no otherwise,
though it be against our
selues as much as o-
thers, if we shall set light
by it at any time; nei-
ther are we any thing
the nigher, but much
further from falling, by
speaking v^e truth boldly.
If at any time we fal, we
looke to feele the bitter
fruit of the same, being
assured also that we shal
rise again. In the meane
time, God will haue this
holv

holy life practised of others, whatſoeuer become of vs; his truth remaineth for euer: the true worshipers of God must depart from iniquitie: 2. *Tim.* 2:19. As for the falles of *Dauid*, *Peter*, &c. They arise from securitie and the want of this watchfull course which is vrged, and therefore should be motiues vnto vs, the more carefully to looke to our selues lest we also be ouertaken.

Obiect.

Men cannot now liue otherwise thē they haue done, especially after this manner; so that neither husband

husband nor wife, nor one neighbour with another can be merry together.

As for change of estate, there is no cause why we should feare or bee vnwilling to change for the better: as for delights, there are no more sweete, then those which haue ground in Religion: but those that cannot stand with a godly life, let them in the name of God be broken off, for they may as well bee spared as the paring of our nayles, and therefore not sufficient to iustle
out

out a godly life, from the practise of any true Christian and beleever.

THe Christians life being thus described; now because it is vpholden by means, it is fit to know what these meanes are, and how they may be vsed aright.

These meanes are such religious exercises, whereby Christians may be made fit to practise a godly life. They are partly ordinary, and partly extraordinary; and both of these either publike,
or

or priuate. The publike,
are such as be vled in
our open assemblies:
ordinarily these are
three.

First, the ministerie
of the word.

Secondly, the admini-
stration of the Sacra-
ments.

Thirdly, the exer-
cise of prayer, with
thankes-giuing and sin-
ging of Psalmes.

Of priuate, some are
to be vled alone by our
selues, as watchful-
nesse, meditation, and
the Armour of a
Christian, with experi-
ence. Some are to bee
vled

vsed with others, as society of conference, and family exercises, some are common to both, as prayer & reading.

THe first and principall is the word of God, read, preached, and heard, as the Lord prescribeth. That this is a singular helpe, we may see, if we consider the truth, authority, sufficiencie, and plainnesse (through the Ministry and translations) which is in the Scripture.

To speake therefore
nothing

nothing of the benefit which it bringeth vnto the vnregenerate, vnto whom it is of might to conuert them. The vses are many and daily which the regenerate people of God haue by it.

First, by it they are cleered from error and darknesse, about Religion and manners, and are made more sound in the knowledge of the truth, and see more particularly into the way and whole course of christianity.

2. They grow settled and established in their know-

knowledge from day
to day.

3 They are by this
quickened in their
drowfinesse, cheered in
their heauinesse, called
backe from their wan-
drings, raised vp when
they are fallen, and
counseled in their dout-
full cases of aduise.

4 They are by it settled
in a godly course, and
taught to keepe well
when they are well, ra-
ther then to be fickle
and inconstant in good
carriage of themselves,
as many are. For by it,
as by a Sunne that gi-
ueth light in all places,
K they

they espy their weaknesse, and how they are holden backe when they are fallen, and which is the right way of proceeding: By it, as by a rule, they are taught to frame al their actions.

5. They are brought to bestow some time in profitable reading.

6. They are framed so, as they become lights and examples to others: so y^e we may boldly conclude, that the ordinary preaching of the word, is a singular meanes provided for the perfecting of Gods elect, and

and for their growing
in a christian life. And
whosoever liueth where
there is a good order of
teaching with diligence,
skill, loue, and plain-
nesse; if he finde not
this fruit by it, it is be-
cause he is not attentive
and reuerent in hearing,
he is not prepared be-
fore to heare, or else
doth not apply vnto
himselfe, nor willingly
digest that which hee
hath heard; but is sur-
fettted of some dange-
rous qualities in his life,
or corruptions in his
heart; among which,
this is a speciall one
K 2 among

among the people, that as they thinke of the person that teacheth, so they doe of his Doctrine, and not otherwise.

AS for the Sacraments, they are helps necessarily adioyned vnto the former; for they doe visibly confirme and ratifie that which the word doth teach, and the covenant betwixt God and the beleeuers made, is most surely sealed vp and effectually on both parties by them.

First the Lord for his
part

part hath granted to e-
 uery faithfull person,
 that he will neuer call
 his sinnes to a reckon-
 ing, but wil be his God,
 and loue him to the
 end through Christ;
 for the ratifying wher-
 of, he hath put to his
 scale: so that the Sacra-
 ments must needs re-
 maine effectuell to the
 faithfull, both for
 the strengthening of his
 faith in the promise,
 and also for remouing
 of all contrary doubts
 which through weak-
 nesse might arise. So on
 the other part, euery
 beleeuer for his owne

part hath couenāted, to
trust in God alwaies, to
indeuour to walke be-
fore him conscionably,
in righteousnesse of
heart and innocencie of
hands.

Now of the truth of
his heart, the Sacrament
is a signe; which bee ha-
uing receiued, hath o-
penly professed therby,
that he hath giuen and
consecrated himself vn-
to the Lord, and is
now no more his owne
to liue as his carnall
will would desire; so
that either the present
receiuing, or the fresh
remembrance of this,
doth

doth spurre him for-
wards to keepe his co-
uenant, and incou-
rage him against temp-
tations, wearisomnesse,
and all hinderances, e-
specially beleeuing, that
strength in measure shal
be giuen him of God to
performe that which he
hath promised and sea-
led. By all which wee
may see, that howso-
euer the Sacraments be
vnto the vnbeleeuers
euen as a mysterie or
hidden thing, yet the
beleuer hauing been
soundly instructed ther-
in, beholdeth much
both for the strengthe-

ning of his faith, and his encouragement in a godly life.

First, this may be seen particularly in the two Sacraments: for the faithfull Christian which hath been baptised, as he by his ingraffing into Christ, is one with him; and therefore while Christ liueth, must live also: so he hauing thereby perpetuall vnion and fellowshippe with him, doth draw strength and grace from him, even as the branch from the vine, *viz.* The power of his death for the mortifying

tifying of sinne, and the vertue of his resurrection in raising him vp to newnesse of life. So that Baptisme throughout his life, must needs be a forcible meanes to help him forward in a christian course, as oft as hee doth duly consider it.

2. Likewise that the Lords Supper is an excellent helpe, we may see in three specialties: viz.

1. In the preparation to it.

2. In the present vse of it.

3. In the time which followeth after.

1. The first cōsisteth in the trial, that every man ought to take of himselfe, concerning his knowledge both generall and particular, his faith in Gods promises, his diligent indeauour for the remouing and subduing of all sinne, and for readinesse in any duty, his loue towards all men: and lastly, concerning his hungering after this Sacrament, and the benefit which God offreth by it.

These properties if he finde to be in himselfe, he is a fit and welcome guest to the Lords Table;

ble; but if through sloth, forgetfulnesse, darknes, corruption & weaknes, these graces be weakned dimmed, and decaied, he may not rashly put forth himselfe in that case, but speedily seeke to recouer himselfe againe, by searching the ground and serious renewing of his faith and repentance. Which things being so; it cannot bee but that this kinde of preparation must be a singular help to those that enioy it.

So likewise at the Supper it selfe, where he may, and ought to meditate

meditate on the dainties of the banquet, and the love of him that ordained it; on the Communion he hath with Christ, and his graces; and on the outward signes what they assure him of; and on the word preached, which sheweth him all this. When as by the applying of these things he cometh to be comforted and made glad, or rather to be reuiued and quickned in his soule with the spirituall dainties which by true faith he feedeth vpon; how can he but praise and blesse

blesse the author of this banquet? how can hee but be much heartened and set forward in a Christian course? It is also of the same force after the receiuing of it, (where right vse is made of it according to Gods appointment) through the remembrance and due consideration of the kindnesse of God therein offered & reaped, easily to carry on the seruant of God in a feruent desire of all well doing, being heartened and strengthened therevnto, euen as a man well refreshed with meat is made

made strong to labour: so that hee which is not made more able to conquer his lusts, & weaken the strength of sin, and is not more hartened to the life of godlinesse by these Sacraments, doth abuse them, and seeth not Gods purpose in ordaining them.

THe publike prayers solemnly offered to God in the Congregation, and praising of him with Psalmes, is another of these publike helps: for when besides our owne private supplications and thanksgiving, we have by the Lord himselve appoin-

ted these also in publike,
and that in so solemne
a manner, the whole as-
sembly consenting with
vs in the same, and God
present among vs to as-
sist vs, as he wil, because
the very ordinance of
God doth promise a
blessing thereto, as oft
as we are partakers of
them: so that if we come
with reuerence, feeling
our wants, earnestly de-
siring and trusting to
obtaine the things wee
pray for, together with
true repentance, we shal
receiue fruit of them ac-
cordingly, euen that
good refreshing, where-
by

by in priuate we shal be more cherefully bent to serue him.

So that neither any preiudicate opinion concerning the Ministers person, (though he bee dumbe, or otherwise offensive) nor yet any rash iudgment of reading a set forme of prayer, or any thing of the like kinde, ought to hinder vs from these publike duties; neither ought the priuate helps to bee neglected of vs vpon any pretence, without the which the publike are but cold.

The

THe first private
 helpe is Watchful-
 nesse: which is a carefull
 obseruing of our hearts.
Pro. 4. 25. Diligent
 looking to our waies,
Psal. 39. 1. that they may
 be pleasing and accep-
 table to God. The ne-
 cessity of this helpe may
 appeare many waies,
 for without this, sobrie-
 ty is lost, *1. Pet, 5. 7.* and
 the force of our prayers
 abated, *Math. 26. 41.*
 and for want of this (as
 experience sheweth)
 many Christians are
 not acquainted with a
 well ordered and settled
 course, but out and in,
 off

off and on, neuer staied;
and because o' the con-
trary carelesnesse and
security, many, not euill
men are plunged into
sundry noysome temp-
tations, linde many
wounds in their soules,
and want many com-
forts in their liues; so
that some are as vntru-
sty as *Gehazi*, some as
hastie, furious, and vn-
sociable as *Naball* was.

The manner of this
watchfulnesse is set
downe by the Apostle,
2. Tim. 4. 5. to bee in all
things, and at all times,
and by all occasions, in
all places, with all per-
sons,

sons, & that constantly,
so long as we be in dan-
ger of temptation: *Mar.*
13-33.

All of vs therefore
that desire to walke
with God in peace,
must goe about this
dutie to purpose, and
set our mindes and de-
light vpon it; our euill
lusts where with we be
full fraught, doe carrie
vs headlong into sun-
dry iniquities, in so
much that we can goe
about nothing but wee
may feele (if wee can
discerne) that some one
or other of them is in
our way to hurt vs, and
at

at hand to molest and disquiet vs; if we be occupied in spirituall duties, we haue shame and hypocrisie on the one side to hinder vs; dullnesse, wearinesse, vntowardnesse, &c. on the other side to breake vs off. In things lawfull, we are secure and carelessse what the manner or end be: in euill, wee haue eyes open to see the seeming pleasure or profit they promise, and reason to extenuate the danger; but we haue no cares to receiue the strongest dissuasions that can be brought. We therefore

therefore must bee
skilfull to know these
disordered lusts; dili-
gent to espy, preuent,
and auoide them; wee
must abstaine & weane
our selues from that
which our hearts would
naturally desire most,
1. *Pet.* 2. 10. we must not
dally with the baites of
sinne, we must not be so
bold as to venture vpon
all companies, to fall
into any talke, or to
take liberty in any de-
sires without respect.
And vnto this care wee
must adde prayer, as
that which doth quick-
en and put life to it, so
that

that it may be continued with much cheerfulness, and little tediousness.

It is further also to be marked, that because the servants of God haue some especiall infirmities where-with they finde themselves more troubled then with any other, they must bee most suspicious of, and vigilant against them: & where they see Sathan most likely to winde in himselfe, there they must carry a more narrow and streight eye, avoyding the least occasion
that

that tends that way,
and bestowing more
time and labour in the
rooting out of these
corruptions, from the
which most dāger may
befeared. As in trou-
bles we must watch a-
gainst impatience; in
prosperity, against wan-
tonnesse, because these
are likest to ensue; and
when we see that wee
haue broken out of our
constant course a little,
and that our conscience
begins to check vs, then
wee must tremble to
thinke of it, returne
speedily againe, and we
must feare after, least
wee

wee should offend.

This may seeme
to many to be too strict,
that our hearts may not
rage where they list, nor
our delights be fastened
where wee please, but
that all powers of our
minde, and members
of our bodies must be
holden within com-
passe. But vnto those
who are acquainted
with it, and see what
safe peace, and sweet
ioy it bringeth to their
life, it is no tedious
bondage, but a spiri-
tuall and heavenly li-
berty. On the other
side, those that will not
be

be perswaded to entertaine it, they must looke to liue destitute of a chiefe part of godlinesse; or if it be but now & then in some especial actions and parts of our life regarded and looked vnto, it will make the godly life in great part to be bereaued both of her gaine and beautie.

The second private helpe is *Meditation*: and that is when we doe of purpose separate our selues from all other things, and consider as we are abie, and thinke of some points of instruction

struction necessary to leade vs forward to the kingdome of Heaven, and the better strengthening vs against the Diuell, and this present euill World ; and to the well ordering of our liues. This heavenly communion with God and our selues, is that which the Fathers called their *Soliloquies* : which must be distinguished from the ordinary thinking of good things, and pondering of words and actions, which yet in the Scripture is called meditation, *Iosb. 1.8. Psal. 119.*

97. for that ought neuer to be wanting, being a part of watchfulnesse, and is exercised together with prayer; but this is more solemne, when a man of set purpose doth separate himselfe from other businesse, to solace himselfe in these holy and Heauenly thoughts.

The matter of this our meditation may be on any part, of Gods word, of God himselfe, on his workes of mercie and iudgement, of our owne estate, of the vanity and misery of this

L 2 World,

World, and of the manifold privileges which wee with the rest of Gods children enjoy: but especially of those things which wee have most especiall neede of.

The great and necessary use of this dutie, may well appeare even in the hearts of good Christians, in which there is much naughtinesse; so many rebellions, and lothsome filthinesse, that it maketh some despaire of reforming it, and therefore they cease to endeavour it; yet if such noisome poisons be suffered to lurke

lurke and remaine in them, they will not on-ly as lowre weedes choake the plants of grace within vs, but also grow vp themselves, and bring forth most noisome and dangerous fruit, as by woefull experience men feele and trie. Now for the weeding of these out of the ground of our hearts, there is no meanes so auaileable, as this considering oft, and deepe meditating: *viz.* to finde out what swarmes of them doe lodge in our hearts; also to bring them into a vile ac-

count, to be weary and
ashamed of them, and
so to entertaine better
in their roome : for al-
though by the word
we know our corrupti-
ons, by conference wee
reuiue the remembrance
of them, and by reading
wee doe both ; yet all
this will be but of small
force, except they be
ioined & seasoned with
meditation. For our
hearts are so deceitfull,
that if once we can but
commend that which is
good, & speake against
euill, wee are ready to
thinke that our estate is
right maruelous good ;
where-

whereas yet if there be
not in the heart a hatred
of the one, and loue of
the other, wee doe but
deceiue our selues. Now
when we do often gage
these hearts of ours, and
lift our thoughts, and
deale truly (in accusing
or excusing) as we loue
our soules; though we
finde sinne to sit neere
and fast glued, yet by
Gods assistance & bles-
sing we shall breake off
and chafe away these
cursed swarmes of pro-
phane thoughts and de-
sires; wee shall become
better armed against
them afterwards, and

L 4 our

our hearts being thus mollified, and relenting, wee shall furnish them more graciously with holy thoughts, and heavenly desires, and draw them into more neere and heavenly communion with our God; taking heede of the sugred baits of earthly delights, and transitory pleasures of this world. In summe, the fruit and benefite which by our meditation and private praier wee reape, is so great (the spirit of God changing our hearts thereby from their daily course and custome
more

more and more, and
 bringing the heavenly
 life into more liking
 with vs, and making it
 more easie and sweete
 which with the men of
 this world is so irksome
 & vnsauory) that none
 can well expresse and
 conceiue it, but hee
 which hath felt the
 same. Therefore it is
 that the men of God
 who are most commen-
 ded for their pietie, both
 of old, as *Moses, David,*
Paul, &c. and in our
 times also, are most ta-
 ken vp of this exercise;
 and others that are
 strangers to it, though
 L 5 they

they be good Christians, want much fruit which by it they may reape.

The lets which are enemies to this dutie, they are of two sorts; for either they are such which hinder men altogether from going about it, or else such as keepe them from taking any good therby when they enter into it. Of the former sort there are three.

1. The first is when a Christian knowing this dutie to be required of him, goeth about it, but he is so emptie and barren.

barren that he hath no matter to bestow the time and his cogitations about. Now for the remedy of this, there shall be rules and examples set downe heereafter: but in generall, it shall be expedient for him to propound vnto this his meditation these foure things.

1. First, of his vnworthinesse, vildnesse, sinnes, and corruptions.

2. Secondly, the greatnes of Gods bountie in his deliuerance.

3. Thirdly, how he may be guided throughout that present day,
ac-

according to the rules of direction, especially in the hardest points.

4. Fourthly, of the severall parts of the Christian armor which God hath appointed for his strengthening.

2. The second impediment of this sort, is an vnfit minde vnto spirituall and heavenly duties, through some vnsettlednesse, slothfulnesse, or other corruptions.

Now the best remedy for such a one, is to meditate of his present vnfitnessse, loosenesse of heart, and earthly-minded

dednesse to count it an
heavy burden to accuse
his heart, & so to bring
it to relenting, by con-
sidering how farre off it
is presently from that
mildnesse, humblenesse,
heauenlinesse, and rea-
dinesse vnto duties
which haue been in him
at some other times: but
let no man giue any li-
berty in any sort to his
euill heart when it is
turned away frō cheer-
fulnesse and willing-
nesse in any part of
Gods seruice to go for-
ward therein, for that
were to bring him to
viter bondage.

3. The third let is, want of opportunity by reason of necessary businesse taking vp the time; or for want of conuenient place, as it falleth out to Sea-men, and those that have small and poore houses: concerning which, it is not to be denied but that there may sometime fall out such businesse as may excuse vs in the omission of this dutie; and this must be remembered that the ordinary duties of our callings must not put this dutie out of place, for if they doe, it is tho-

thorough vnskilfulnes,
or vntowardnesse of
them who commit this
fault : one of them is
appointed of God to
goe with the other, and
both of them stand to-
gether in vpholding of
their inward peace. If
any man be rich, he hath
the lesse cause to be hol-
den from it by worldly
care; if they be poore,
they haue the more
need of it to moderate
their care, that it exceed
not, nor carrie them to
vnbeliefe : but if any
intend, or pretend ex-
traordinary businesse,
they must take heede
that

that they seeke not
cloakes for their sloth:
yet if any haue necessa-
ry lets indeed, heereby
they shall appeare to be
faulclesse, if at any time
God bee remembered
some other way as shall
be most conuenient,
and this dutie supplied
when the hinderance is
past.

Of the second sort
of lets which may bee
called abuses, there be
especially two.

1. The first is to vse
it sleightly and so to
make a ceremony of it:
the remedy whereof is
to hold our minds with

ta-

taking delight in it; for this and all other good helps will be vnsauory vnto vs, except wee should fasten a loue & liking on them.

2. The second is when although wee be desirous to vse meditation, yet our heads are so full of trifling and wandring fantasies, or worldly matters, that wee cannot minde heavenly things: the cause of this is the letting loose of our hearts all the day disorderedly, without watching ouer them, or keeping them within an holy compasse

pasle. For the remedying of it we must therefore carefully set our selues against the corruptions of our hearts, labouring to drie vp those swimming toyes with the flame of heauenly and feruent affections; wee must tie vp our loose harts throughout the day from their deadly custome of ranging after vaine, fonde, and deceitful thoughts, dreames, and delights; this whosoever doth or not at all, or seldome, or coldly, they lose a great part of their sweet and blessed living here,

not

not enioying the tenth
part of those priuileges
& liberties, which God
hath provided for them
in this their pilgrimage.

The Rules of direc-
tion in meditating
be these,

1. He who desireth
to haue helpe by medi-
tation, must weigh how
slippery, fickle, and
wandring, his heart is
infinite waies to his ex-
ceeding hurt; and that
he must of necessitie ap-
point some set time to
check, reclaime, and
weane it from the same,
Ier. 17. 9. Psal. 55. 17.

2. Hee must watch
ouer

ouer his heart (having been so often deceived by it thorough his whole life) and haue it in suspition, that so it may be more fit to be drawne to such heavenly exercises, & be staied therein and attend vnto the same.

3. This being obserued, let him draw matter of meditation and prayer from his owne wants and infirmities, from Gods benefits, from the changes and mortalitie of this life, &c. especially of that which is most auailable for this present.

4. If

4. If he cānot do that,
let him reade some part
of the Scripture, or o-
ther booke fit to season
and wel affect his mind,
that so his minde may
be quickned to the per-
formance of this dutie.

Particular meditati-
ons concerning du-
ties to be practised.

No man shall be fit
to gouerne himselfe a-
right before men, if he
do not vſually acquaint
himself wth, & frīe him-
selfe after that Christian
course, first before God.
Yet no man must rest in
private exercises of Re-
ligion without a w^{or}d or-
de.

dered life before men.
Euery part of our calling must be so carried as wee may haue peace therby; if a mā be fallen, he must not lie still, *1st. 3. 6.* but returne vnto God though with difficultie, *Exod. 33. 8.* the breach must be made vp in our consciences; which if wee doe God is not farre off, *1. Sam. 7. 7. 10. 12. 22.*

If we reioice onely in prosperitie, it is a signe that Gods benefits, not his fauor makes vs merry. It is a good thing to reioice in the Sabbaths & in the communion of Saints

Saints; yet we may not
rest there, but in this,
that God is our portion
alwaies, *Psal. 119. 57. 2.*
Cor. 5. 16.

In crosses wee must
vse great sobriety, o-
therwise we shall be vn-
settled by them; to this
end we must prepare &
looke for trouble before
it come: and in it wee
must meditate of the
best priuilege that God
hath giuen vnto vs, i.
Job. 30. 6. Psal. 77.

Wee seldome keepe
vnlawful commodities,
or reioyce too much in
lawfull, but the Lord
doth crosse vs in them.
The

The most vexations in
our life becometh an-
noyances vnto vs
through our owne de-
fault; in that wee either
preuent them not when
we may, or beare them
not as we ought, or
make not vse of them,
as wee might doe.
When matters of more
importance then our
Saluation is come in
place, let vs be occupied
in them with more ser-
uencie then in that: but
not before. The practise
of godlinesse is a rich
and gainefull trade. *Pro.*
3.14. but if it bee not
well followed, it will
bring

bring no great profite.
To haue a willing
minde to be well occu-
pied, and matter about
which wee may, and
time to bestowe there-
in, and freedome from
lettis therefrom, is an
estate much to be made
of; and yet for the most
part they which haue
almost all outward in-
couragements, cannot
tell what to doe with
them.

Whatsoever mea-
sure of graces wee haue
gotten, yet it is certaine,
that God hath much
more for vs then wee
can thinke of, if those

M be

be the matters, which wee haue in greatest price; but being let light by, and the meanes neglected which preserve them, they die. That is a good estate, when wee haue not only ioy in heavenly things at the first hearing of them, but increasing in ioy, as our knowledge and experience increaseth; and when we are not onely delighted in the present duties of Gods service, but also as ioyfull to thinke of them which are to come, accounting that the more they bee, the better they are. The

The more sure thou art
of God his fauour by
faith, the more humble
thou art also. *Math. 15.*

27.

They are worthy of
great punishment: who
set light by the plenty
of that grace, the crums
whereof Gods hungry
seruants doe set greate
store by. When wee are
afflicted and the wick-
ed spared, our estate
seemeth too them most
vile; when we are both
in prosperity, they seem
more happy; when they
and wee be both affli-
cted, then they account
our estate happier then

M 2 their

their owne, but especially when they are afflicted, and wee inspired, *Exod. 14. 29.*

Wee may not assigne the Lord, in what place, state, condition, or in what companie we would live, but as strangers wait on him, even as the hand-maid on her mistress, for whatsoever he will allow vs: we are ready most commonly to be called away by death, before we be fit, or have learned how to live. Looke what care, conscience, zeale, love, and reuerent estimati

on

on of good things, thou haddest when first thou embracedst the Gospel; the same at least re-
taine, and be sure thou keepest still afterwards. The more knowledge that thou hast, take heede thou beest not more secure; for thus it is with many at this day, who therefore doe smart for it.

Wee shall not enioy, the grace which we had at the first, excepte wee be as carefull now to keepe it, as wee were then to come by it.

Keepe downe carnall liberty, and the spi-
M 3 ritual

rituall libertie shall be great, and rest on God, and it shall make thee overcome the hardest things.

Wee must remember to serue and walke with God by daies, not by weeks and moneths onely, *Psal. 90. 12.*

As husbandmen waite for their fruits, so should wee for that which wee pray and hope for; and that would make vs ioyfull when we obtaine it.

If we can reioyce at the conuersion of a sinner, then are we Christ his friends. *Luke. 15. 6.*

It

It is a folly, yea a mad-
nesse, to be heavy to the
death for any earthly
thing, when yet a man
desireth nothing more
then life.

Alour life ought to be
a providing for a good
end, and a keeping a-
way of wo which com-
meth by sinne.

The flesh would faine
please it selfe in some
vnlawfull liberties, whe
we haue pleased God
in some duties; but a
wise man wil keepe wel
when hee is well. The
more grace we perceiue
in any man; and con-
stance, the more hee is

M 4 like

like to God, the better
we ought to loue him.

Ioh. 13. 23. P/al. 15. 4.

Where there is will-
fulnesse in sinning, there
is great difficulty in
relenting, and also no
power nor boldnesse in
beleeuing. Many begin-
ning well in godlinesse
haue fainted and qual-
led, or bin iustly re-
proached before their
end, that others may
the more feare their
owne weaknesse: where
new knowledge is not
sought, there is the lesse
fauour in the vse of the
old; and when men
make not good vse of
the

the old, the seeking of
the new is but nouelty.

Men hauing experi-
ence of Sathans malice
and continuall dogging
of them to doe euill, it
should teach them to
trust better in their ar-
mor, and lesse to them-
selues.

Where we suspect
that corruptions grow,
if wee goe not about
to pull them out, and
plucke them vp, they
wilbe too deeply faste-
ned in a short time.

Though a man pray
and meditate, & keepe
a better course in his
life then some doe,

Ms

yet

yet if hee doe it but
fleightly, that the flesh
preuaileth much in hin-
dering the well perfor-
ming of it, all wil soone
come to nought; it may
bee perceiued in the
sway it beareth in o-
ther parts of the life, and
then let it bee speedily
amended.

It is good so to taste
our selues with duties
one or other at all times
and in a'l places, that
so doing we may cut off
occasions of much sin.

Let no sinne bee
fleightly passed over or
omitted, for when it
commeth to remem-
brance

brance in trouble, it
wilbe an heavy burden,
and pinch vs to the
heart.

THe third priuate
helpe is the armor
of a Christian: concern-
ing which foure points
are fit to be knowne.

1 First what it is, and
which be the cheefe
parts of it.

It is that spirituall fur-
niture of the gifts and
graces of the holy
Ghost, by which God
doth deliuer his from
all aduersarie power,
and bring them to the
obedience of his will. 2.

Cor.

Cor. 10. 4. the parts are
set downe, Ephe. 6. 14.

1 Whereof the first
is sincerity, which is
the generall grace,
whereby a Christian is
made simple, and with-
out fraude, or hypocri-
sie bearing sway in
him, both towards God
and his neighbour.
Psal. 32. 2. Math. 5. 8.
Pro. 30. 6.

2 The second is right-
eousnesse; which is
that gift of the spirit,
whereby our hearts are
bent to all manner of
goodnesse, and righte-
ous dealing, approo-
ving of it as most excel-
lent

lent, desiring feruently
and delighting in it, and
that because it is good,
and disliking, and
hating of all noughti-
nesse and euill, *Prax 1.*

Psal. 1. 7.

3 The third is the
shoes of peace, which is
that we haue receiuing
of the Gospel, & found
the sweetnesse of it, wee
are now thereby as
they who are ready to
take a iourney shod and
prepared, ready to de-
ny our selues, and to
take vp our crosse and
follow Christ. through
this our pilgrimage;

Rom 5. 1. Luke 22. 33. 57.

Phil.

Phil. 4. 7. Iob. 16. 33.

4 The fourth is the sheild of faith: which is to build our perswasion on God his faithfull promises, that Christ Iesus is ours: and that God hath giuen him to vs, to obtaine forgiveness of our sinnes, and saluation by him, yea & al other good things also meete for this present life. *Col. 1. 33.*

5 The fift is hope, which is a ioyfull longing, and stedfast desire and looking for the performing and accomplishing of all those mercies, temporall and eternall.

eternall, which God
hath promised, and wee
by faith are assured of,
Luke. 2. 30. Pet. i. 13.

6 The sixt is the
sword of the Spirit,
which is to bee well in-
structed in the sound
and living knowledge
of the Scriptures, and
to digest the same, and
also season our vnder-
standing within vs: in
such wise that wee may
know the will of God,
and haue the same in-
remembrance in the
things which most con-
cerne vs, (as wee can :)
that thereby wee may
at all times, and in all
cases,

caſes, be readily led by
it. *Pſal.* 119. 105. Where
it is to be remembred,
that hee which hath
moſt knowledge, if hee
bee not guided by that
he vnderſtandeth, hee
knoweth nothing as
he ought. *1 Cor.* 3. 18. *Pro*
3. 6. *Iohn* 13. 17.

THe ſecond generall
point is the neceſſi-
ty of this armor, viz.
that we ſhould cloathe
and furniſh our ſoules,
with euery part of it:
which is ſo great that
the right Chriſtian life
cannot ſtand without
it: ſo to venture vpon
the

the manifold tribulations of this life without the shoes of preparation, is as much as to goe bare-foote among thornes, or to runne naked vpon the pikes.

To be destitute of the shield of faith, is the vndoubted way either to despaire vterly, or else in deadly presumption & security, to drowne our selues in perdition.

To leaue off the brest-plate of righteousness is to expose himselfe into the danger of euery temptation; for he that doth not from time to time afresh indent with
his

his heart against all vn-
righteousnesse, he may
looke to be carried into
those vnlawfull actions
which shall bring dis-
grace to himselfe, and
his holy profession al-
so, 1. Cor. 6. 4. 5.

He that hath not the
sword of Gods spirit, so
that he be able to say in
temptations, it is writ-
ten to the contrary, shall
neuer be able to cut in
sunder those bonds of
sinne, wherewith he shall
be compassed.

He y^e hath not al these
guirded to him, with
sincerity and truth, shall
but deceiue himselfe
and

and others also.

He that hath not true hope of Saluation, to keepe life in his soule, how can he be voide of fainting irksomnesse, heauinesse, distraction, dumpishnesse, and sundry such discouragements? Or how can hee haue any cheerefulnesse in his life, or contentednesse, that hath not this hope of passing his conflicting daies, vnder the wings of God his protection?

So that we may well affirme, without this compleate armour of God,

God, the Christian life cannot bee continued.

The third point is how this Armor should be put on. For the answer whereof we are to know, that it is not wholly wanting in any true Christian: for every true beleeuer at his first conuersion, is made partaker (though in weake measure) of all things appertaining to life and godlinesse. 1. *Pet.* 1. 4.

What then meaneth the Apostle when hee biddeth vs put on this armor? His meaning is that

that wee should not
haue it as men in the
time of peace haue their
bodily armor hanging
by them, vnfit for vse;
but as souldiers haue
theirs in battel, we must
be sure that in all places
and vpon all occasions,
we haue it with vs so
farre as wee are able,
we must ly downe and
rise vp with it; because
our battell lasteth al our
life long, and our eni-
mies be deadly, and all
our strength is by our
armor.

Now to put on, and
also to keepe on, and
to haue the feeling of
every

every part of this armor, (faith against distrust; hope, against fainting; vprightnesse, against hipocrisie; knowledge, against the deceitfulness of sinne; righteousness, against all kinde of iniquity, and the preparation of the Gospell of peace, against crosses) to haue lay, this armor in a readinesse, we must vse continuall watching, heartie prayer, and frequent meditation about them, *Math. 26. 4.*

Heere is to be obserued that the sword of the spirit hath two branches,

branches, *viz.* that knowledge which wee get out of the letter of the Scripture onely, and so haue it but by rule: and the knowledge which we learne by prooffe and triall for the bettering of vs: for as in all trades and sciences there is great difference betwixt the experimentall knowledge of them, and bare or naked skill of them; so is there great distance betwixt on that hath only attained so much knowledge as will inable him to giue account of his faith, & him who hath had

had the prooffe of this knowledge how it hath bin effectuell in him. He considereth, observeth, and applyeth the things which he heareth, seeth, and doth, to his owne vse : and by things past thus duly regarded, he learneth and getteth wisdom to aduise and guide him for the present, and for the time to come.

This is experience, which maketh vs wise in al things that are profitable to godlinesse and eternall life.

The obseruation of the reward of euill, will make

make vs auoide it ; and
experience of the fruit
of a godly life is the best
meane to continue it:
our owne triall how af-
flictions may be ease-
lest borne, and come
to best end, is our best
rule for ever after. The
example wee haue in
Dauid, Pſ. 120. 1. 1. Sam
17. 34. Pſal. 77. 10. Pſal.
37. 37.

In summe, as in all
Trades the beginning
is hardest, and experi-
ence bringeth facilitie;
so is it in the practise of
Christianity. Woefull
therefore it is, that in
this of all other, men
N will

will not labour for experience.

4. The fourth generall fruit is the benefit of this armor, which is not small; for he that putteth it on and goeth clothed with it thorough the day, though the Diuell, and his instruments, doe assault by craft and deceit, or by force and might, he shall mightily preuaile against them and preserve himselfe; he shall be able to live with comfort in all estates that God shall set him in, and in all places which hee shall bring him

him to; and change by
no occasions, but hold
out vntill an end bee
made of all difficulties
and vncertainties.

Wee may serue God
well enough without
putting on this armor
after so strict a man-
ner.

Obiect.

It is true indeede that
a Christian seruing
God may be ignorant
of this armor; but he
cannot then say he ser-
ueth God well enough;
because that kinde of
life must needs be wan-
dring, vnsected, and not
to be rested in.

Answe.

At least it is not ex-

pedient to impose so heauie a burthen vpon weake Christians.

Answer.

The childe of God is no sooner borne, but he desireth to continue in that estate of life and saluation, to please God in all things, and to maintaine peace & ioy within himselfe; all which is effected by the vse of this armor.

NOW to come to those helpes, either by our selues alone, or others also (for the other kind shall haue another place) these are praier and reading. First of praier.

Praier

Praier is a calling vpo
God according to his
will ; it hath two parts,
Thanksgiuing. and Re-
quest, whereunto is ad-
ded the Confession of
sinnes. Thanksgiuing
is that part of praier, in
which wee being com-
forted by some benefit,
which in fauour God
bestoweth vpon vs, are
drawne to loue & praise
him, and shew forth the
fruits thereof.

In this direction
there are to be obserued
three things, and three
motiues vnto them.

1. The first motiue
is knowledge and due

N 3 con-

consideration of some particular benefit received or promised vs, 1. *Sam.* 25. 32. *Gen.* 24. 27. *Luke* 17. 15. Without these there can be no true and hearty thanksgiving, howsoever in words there be a protestation for fashion sake.

2. The second is ioy and gladnesse of heart for the benefit which we thinke of or call to minde, *Psal.* 126. 1. 2. Except we find this sweetnesse in the mercies, no dutie of thanks can in good sort be performed by them.

3. The third, is a perswa-

swa-

swasion, that the benefit
for which wee giue
thankes, commeth to vs
from God his fatherly
loue.

This is a farre greater
cause of gladnesse then
the benefit it selfe, *Psal.*
116.5.

1. The first dutie is
a continuance of our
loue to God, *Psal.* 126.1.

2. The second is a
desire to set forth his
glory, and in words to
professe and confesse
his goodnesse; for if we
loue the Lord, we can-
not but be carried with
this feruent desire, to
advance and magnifie

N 4 him,

him, *Pſal.* 116. 12. and
111.

3. The third is a further proceeding in obedience & walking worthy his kindneſſe: this one if it be wanting from the reſt, maketh them all lame, and maimed, and as odious to God as the mortlings which were offered to him in ſacrifices, *Deut.* 6. 10. 11. *Pſal.* 50. 16.

If in this manner we ſhould frame our ſelves to thankfulneſſe, it muſt needs be a mighty and forcible meanes to mollifie the hard heart, and to hold vnder the ſtur-

die

die corruptions of it, so
that they may be sub-
iect to God ; yea, euen
when strong prouocati-
ons doe draw to the
contrarie.

Thus much of
thanksgiving : Now for
Confession. Confessi-
on is an acknowledge-
ment of our selues to be
guilty and worthily
to haue deserved Gods
wrath for our grieuous
offences ; together with
a free and humble be-
wailing of them before
the Lord : such as are vn-
knowne to vs in a gene-
rall manner, but those
which we do know (ac-

N^o 5. cor-

according to the nature of
of them) particularly.

To the right practise
of this there are foure
things required.

1. The first that wee
feelee our sinnes odious
and burthenfome to vs.

2. Secondly, that
we accuse our selues of
them to God.

3. Thirdly, that wee
stand at his mercie, ha-
uing deserued condem-
nation.

4. Fourthly, that
wee abase our selues
thereby, and so are wea-
kened, and our pride a-
bated.

All these are in the
con-

confession of *Dauid*,
Psal. 51. of *Daniel*, 9. of
the Prodigall son, *Luke*
15.17.

Now this confession
being from time to
time often made vnto
God, will not suffer vs
to go farre, and lie long
in any sinne, but hunt it
out before it be warme
and nestled in vs ; and
therefore it must needes
bee of great force to
strengthen vs in a godly
life.

The last part of
Praier is request ; it is
that part of Praier
wherein wee earnestly
poure out our suites vnto
to

to God, in contrition of heart, according to his will, with a comfortable hope that through Christ we shal be heard, and therefore forsaking the sinne which might hinder our suit.

△ In this duty also there are foure things to be observed.

1. First, that we shew this contrition of heart by being pressed with feeling our wants, vnworthinesse, miserable estate, and manifold miseries, earnestly desiring to be pardoned and eased, *1. Sam. 1. 15. Luke 18. 13.*

If

If this be so (as will
soone follow vpon
right confession) wee
shall neither pray in lip-
labour, which God ab-
horreth; nor thinke our
selues. too good to
weight Gods leasure, if
at first he grant not our
requests, but continue
them as hee comman-
deth.

2. That we aske on-
ly those things as wee
haue a word for, and in
such sort as hee hath
promised them, 1. Iohn
5. 14.

3. That we quicken
our selues to come in
faith and confidence,
and

and oft times to come
cheerfully to this duty,
Iam. 1. 6. Iohn 16. 24.

Now to the end wee
may come with cheere-
full delight vnto this
duty, let vs consider
the fruits, which are es-
pecially three.

1. First, that by prai-
er we are made in a sort
acquainted and familiar
with God, and know
his minde and will, and
how he is affected to vs,
being admitted to speak
vnto him, *Iam. 4. 8. Iohn*
16. 26. Ren. 3. 10.

2. Secondly, that it
giueth life to God his
graces in vs, which be-
fore

fore lay halte dead ; as
wee may see in the ex-
ample of *Ester*.

3. Thirdly, it reach-
eth out to vs in our
greatest neede, the good
things and gifts of God
which our selues desire,
Math. 7. 7.

4. The fourth and
last propertie of praier
is, that wee bring not
with vs the sins which
will turn away the eares
of God from hearing
vs ; such are any sinnes
not repented of, but ly-
en in, or nourished in
vs, secretly at the least,
& not renounced, *Pro.*
28. 19. Psal. 7. 4.

These

These are the parts of
praier, which if they be
reuerently and humbly
adioined together (as
they ought) accompa-
nied with the fore-men-
tioned properties; if we
be fallen they will raise
vs vp; if wee be heavy
they will comfort vs; if
wee be dull they will
quicken vs; they are a
present remedy to the
oppressed heart, a pre-
seruer of the godly life,
a giuer of strength to
the weake, an especiall
meanes to make a man
liue in euery estate
wherein God hath set
him: therefore praier
must

must needes be a strong and mighty help to the godly life ; for if wee pray well, and keep our selues in case fit to performe this duty, we shal not neede to feare in our life any great annoyāce.

THe next help is reading ; the generall rules for it, are these.

I. First , that the bookes of God be not laid aside and neglected, but read on as oft of every one as may be : otherwise much vnfavorinesse, vnquietnesse, vnfruitfulnesse, and vncheerefulnesse, will follow

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low euen in the beſt.

2. That all filthy, lewd, & wanton books, yea needleſſe and vnprofitable be auoided.

3. That in the Scriptures there be a conſtant going on in order, and not heere and there a Chapter: and of other Authors, rather let one or two be read well and often, then many ſlightly.

Now as concerning the manner of reading.

1. It muſt be with heartie good will to learne and profit by it, deſiring God to prepare vs with reuerence

rence, &c.

2 We must settle our
selues for the time to be
attentive, and so to a-
bandon the wandring
of the heart as much as
may be.

3 We must be care-
full to apply that which
we reade wisely to our
selues ; as perswading
our selues that all duties
are commanded vs, all
sins forbidden vs, and
all promises to be belie-
ued of vs : likewise we
must looke that all ex-
hortations, and admo-
nitions quicken vs ; all
reprehensions checke
vs; and all threats cause

vs

vs to feare. If reading be thus vsed, it will many waies appease the conscience ; inlighten the iudgement, enlarge the heart, relieue the memory, moue the affections, and in a word, draw the whole man vnto God ; and therefore must needs with the rest bee a singular help and furtherance to a godly and Christian life.

Hitherto of ordinary helps, extraordinary are especially two.

1. First, Solemne thanksgiuing.

2. And

2. And secondly, fasting with praier more then vsuall adioyned.

The first is, when in some rare & vnlooked for deliuerance out of desperate danger, wee doe in most feruent manner yeeld praise to God for the same, and reioice heartily in the remembrance and consideration of it, tying our selues in a renewing of our holy couenant more firmly to the Lord : and testifying both these by signes and vnfained good will to our brethren. All which are to be seene most

most cleerely and liuely
in that most famous ex-
ample of *Ester*, & *Mer-*
decay, *Ester. 9.* It is to be
vsed according to the
occasion: when the oc-
casion of it belongs to a
whole Church, and is
publikely performed:
it ought to be accompa-
nied with the preaching
of the word, for the
quickening of the as-
sembly. If the occasion
bee priuate, it is to bee
vsed prinateely, with
Psalmes, prasing of his
Name, and speaking of
his workes, and reading
Scriptures tending to
that end.

The

The second extraordinary helpe is fasting : and this is a most earnest profession of deepe humiliation in abstinence, with confession of sins and supplications, (for the greatest part of the day at the least) to god, to turn away some sore calamity from vs. or for the obtaining of some especiall blessing.

It must be vsed according to occasions as the other; but neither must be taken in hand, without true and vnfeined repentance.

Now if we weigh the force and vse of these exercises

exercises, how the one
raiseth vs to a ioyfull
recording of God his
wonderfull kindnesse;
the other bringeth vs
low for our owne vile-
nesse, more especially re-
membered. Both of
them doe exceedingly
draw our hearts to
more loue and obedi-
ence to God; wee must
needs confesse them to
be effectuell meanes for
the setting vs forward
in a godly life.

NOW that a belie-
uer is defined, the
godly life described,
and the helps there-
unto

vnto adioyned : It remaineth in the next place, to direct the weake Christian in the right vse and applying of the meanes. For those duties of godlinessse are not left to men sometimes to bee practised, and at other times to be neglected, nor generally onely, but particularly in all their actions; and every day and throughout the day, to bee looked vnto and regarded. The meaning is not, that the selfe same particular actions and duties should be every day, but yet
O that

that all euill be avoided
every day, and such
good done, as in our cal-
ling and life shal be oc-
casioned.

1. First therefore to
declare that the belie-
uer must haue Di-
rection for his life eve-
ry day out of Gods
word, it is manifestly
proued out of these pla-
ces of Scripture, 1. *Ps. 1*
17. 4. 2 He. 1. 14. Lk. 1. 79

2. The Scripture doth
commend vnto vs a
certaine course to walke
in with God, and a par-
ticular direction of our
liues, as may be seene.
Ps. 119. 9. Pr. 10. 9. Ga. 6. 16

And

And doe further require the same to bee dayly kept and followed of vs, *Pro.* 28. 14. *1^o Tim.* 5. 10. *Psal.* 119. 97. *Psal.* 71. 15. *Act.* 24. 16. *Eccl.* 24. 7. *Psal.* 145. 2. Therefore Christians must bee guided by some dayly directions in the leading of their lives.

3 Furthermore, so many parts of a dayly direction as will sufficiently direct a man, bee inioyned in the word of God to bee dayly v. sed, as in the parts of it, and the helps vnto it. In prosperity, *Jam.* 5. 13.

O 2 *1^o Thes.*

that all enill be avoided
every day, and such
good done, as in our cal-
ling and life shal be oc-
casioned.

1 First therefore to
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O 2 17 bes.

1 *Thes.* 5. 19. *1a.* 3. 23. In afflictions, *1am.* 1. 5. 2. *Chr.* 20. 34. *Lam.* 3. 27. *Psal.* 32. 6. 2 *Sam.* 15. 26. *Luke.* 9. 23. *Deut.* 33. 12. *Math.* 26. 41. Among the helps for prayer, *Psal.* 55. 16. & 119. 164. *Pro.* 6. 22. For watchfulness, *Psal.* 119. 97. For reading, *1ssb.* 1. 8. and as for publike hearing, *Pro.* 8. 33. *Acts.* 2. 46.

4 Besides, if we consider the danger that followeth the neglecting of this direction, by taking vnlawfull liberty, that will be a reason to stir vs vp vnto the imbracing of this truth
for

for first we are taught
presently with the de-
ceitfulnesse of sinne,
some way or other:

Mat. 26. 41. Heb. 3. 13.

2 Tim. 4. 5. Pro. 28. 13.

2 Secondly, God
himselſe, though he c
keepe his children from
many evils while they
deſire it, yet if they bee
ſecure, he leaueth them
to themſelues, and doth
punish their ſinne as he
doth other mens: *2 Sam.*

7. 14. 2 Chr. 16. 9. Pro. 10.

9. Pſal. 89. 3: and we all

know that Satan watch-

eth all opportunities to

hurt vs. *Matb. 13. 25.*

Matb. 12. 44.

To these reasons may
be added:

5 That this daily directiō is the best means to keepe vs well, while we be well, and to raise vs vp being fallen.

6 That the very tenne Commandements, inioyning duties towards himselfe generall on six daies in three commandement, and especially on the Seventh in the fourth, but towards men on all daies, doe leade vs to this daily direction.

7 That God hath forbidden such differences to be made of daies, as
that

that in one we should
bee carefull, in others
carelesse: *Gal 4. 10. Col 2.*
16.

8 And lastly, that our
whole and daily con-
uersation must bee in
heauen: *Phil. 2. 1. 27. &*
3. 20.

Therefore, as a man
that hath a long iourney
to trauell, will not count
this sufficient direction
to goe on Eastward, or
westward, or such ge-
nerall rules, but wil take
a particular note of
Townes, and passages:
so ought wee to learne
wisdome, that having a
great pilgrimage to pass,

wee content not our selues with generals, but follow those certaine particulars, which may helpe vs forward in the kingdome of heauen.

NOW it followes to shew what this daily direction is. It is a gathering together of certaine rules out of Gods word, by which wee may bee inabled every day to liue according to the will of God with sound peace.

And therefore the following of such direction, is a faithful and constant endeouour to please

please God in al things,
every day as long as we
live here, to the peace
of our conscience, & to
the glorifying of God.
In the description is to
be observed,

1. That it is called
an endeavour onely, be-
cause perfection is
neither required of
God, nor to bee looked
for of the best Christi-
ans. Thus such places,
as *Psal. 119. 1. Luke 11. 28*
which seeme to require
perfection, are to be ex-
pounded by those that
speake of endeavour, as
Chro. 28. 7. Hose. 6. 3. Acts
24. 16. But this inde-
vour

uour is an inseparable fruit of the feare of God, and must be in our hearts continually.

2. That this endeavour must be heartie, not constrained, or hollow, but constant that wee faint not, but hold our therein.

3. Whereto it tendeth, *viz.* to please God in all things, *Luke 16. 13. Col. 1. 10. Heb. 13. 18.*

4. Lastly, that this must be daily, and continue to the end, *1st 24. 16. Pro. 4. 26. 1st 26. 7. 2 Cor. 1. 12.*

The necessary parts of
the daily Directi-
on are these
eight.

First, every day wee
should be humbled
for our sins, as through
due examination of our
lives by the law of God
we shall see them. *Psal.*
53. Ephe 4. 26. Job. 1. 5.

2 Every day wee
ought to bee raised vp
in assured hope of for-
giveness of them by
the promises of God, in
Christ; this is never se-
parated from the former.

Mat. 2. 38. Hos. 14. 2. 3.
that word in the petiti-
on

on this day doth teach
vs so much.

3 Every day wee
ought to prepare our
hearts to seeke the Lord
still, and keepe them fit
and wiling thereto, *Heb*
3. 12. Den. 5. 29. Mat. 23.
37. Pro 4. 18.

4 Every day wee
must strongly and re-
solutely arme our selues
against all euill and sin,
fearing most of all to
offend God.

5 Every day we must
nourish our feare and
loue of God, and ioy in
him more then in any
thing, and endeueour to
please him in all duties

as occasion shall be offered. *2. Thes. 3. 5.*

6 Every day our thanks bee continued for benefits received, & still certainly hoped for, *Lam. 3. 23. Psal. 118. 7. & 103. 3. 1. Thes. 5. 18.*

7 Every day wee ought to watch & pray for steadfastnesse, and constancie in all these. *Ephe. 1. 5. 17.*

8 Every day hold & keepe our peace with God, and so ly downe with it, *2. Cor. 1. 12. Phil. 4. 4. 1 Thes. 5. 16.*

These are all necessary, as without which we canne neuer be safe,
we

wee can neuer taste of true ioy. But here two extremities are to be a-voided in conceiuing of them. One that wee thinke it not sufficient to regard these duties some one time in the day; for wee must haue this present with vs, & our hearts seasoned with them throughout the day. The other is, that we do not take occasion from hence to shake off our callings or neglect any part of the; for in our ordinary and meanest workes, wee may and must serue God, by doing them in faith,

faith, not for carnall respects onely : and avoiding the common sinnes that prophane ones ioyne with them.

Concerning outward actions, no certaine rules can bee given in particular, because they are variable and infinite; yet some outward duties there are although not necessary to be done daily; yet commonly to bee obserued, very profitable and helpfull to liue well and happily, by setting vs in the practise of a daily direction; such are these

theſe that follow.

1 That we wake with God, that is, that as ſoone as we haue broken off our ſleepe, wee ſet God before our eies, & our hearts vpon him, reſolving to walke with him that day. *Pro. 6. 22.*

This accuſtoming our ſelues to Good thoughts, at our firſt awaking, by ſetting our hearts vpon ſome holy and heavenly things, would bee good entrance to the well ſpending of the day, and a preventing of ſundry euils.

2 That in ſolmme manner

manner (if it may be)
before wee enter vpon
other affaires, we offer
vp our morning prayer
to God, confessing our
especiall sinnes, remem-
bring his particular fa-
uours; requesting both
pardon for things pas-
sed, & assisting vs with
blessings for time to
come, especially for that
day. *Dan. 6. 10.* For the
helping forward of
this duty, it is fit that
some holy meditation
be ioyned with it: this
being ioyned with a
heartly renewing of our
couenant will so season
vs in the morning, that
we

wee ſhall retaine the ſa-
uour and hold the
ſtrength of ſuch a gra-
cious beginning, all the
day after.

3 That then (if it ſhal-
be moſt expedient) wee
with our minds ſtill
kept wel ordered, betake
our ſelues to our cal-
ling & vocation; where-
in we muſt not ſo mind
our profit that we coole
any grace thereby,
or quench holy affecti-
ons in vs. That we muſt
haue a calling, ſee Gen. 3.
19. Eph. 4. 18. 2. Theſ. 3. 6.
That wee muſt labour
diligently therein, ſee 1.
Cor. 7. 20. 1. Theſ. 3. 6. 10.
Pro.

Pro. 13. 4. 11. & 18. 9.

& 24. 30.

But that the walking
in our calling diligent-
ly may please God, wee
must so vse earthly dea-
lings, that wee neglect
not spirituall duties; we
must auoide worldly-
mindednesse on the one
part, as idlenesse on the
other: both of which
we shall be encouraged
vnto, if wee consider
that it is the Lord who
setteth vs in our cal-
lings, and hath promi-
sed to be with vs, and to
giue vs good successe
in them, and to help vs
beare all tediousnesse
there.

therein, and further, that he willeth vs to doe all such duties for his sake, in such manner, as if we did them to him; and from him to looke for a reward. *1stb. 1.8.*

4 That in all companies wee behaue our selues as we are taught of God, and as it becommeth vs, especially so as we leaue no ill fauour behind vs. Wee must not therefore rush vnadvisedly into it as most men do, but determine before to doe good vnto others, as we be able, or to take good of others as occasion is
offe-

offered. *Col. 4. 6. 1o(b). 1. 8.*
1 Tim. 4. 12. we must take
heede of dangers to
come by the fruitlesse
and hurtful talking and
behaviour: which in
most companies wee
shall meete withall.

Occasions of good
speeches must not only
bee taken, but sought
and waited for. *Acts. 26.*
28.

If the companie bee
so desperate, that there
is no place for God, yet
wee must keepe our
selues from their vn-
fruitfull workes of
darknesse, by giuing of
apparent tokens of our
dislike.

dislike, leaving them also as soone as we can, and shunning them afterwards as much as we may conveniently.

Amongst others wee must be ready seasonably to giue, or Christianly to receiue reproofe, exhortation, comfort, &c.

1 In particular for our recreatiōs, we must first looke to the time, when it is needfull.

2 The kinde, that it be honest and of good report.

3 That wee forget not God, in the vse thereof.

4 The

4 The manner, that
it be with moderation
of affection every way.

5 Our associates, that
they be such as we may
have comfort of.

6 Our end, that wee
may be fitter to the du-
ties of our calling.

In bargaining and
other couenants, they
ought to bee without
hollownesse, deceipte,
vndermining, and
such other vnconscion-
able dealing; that so wee
may be simple, and our
meaning good, our
words plaine, our a-
greements reasonable,
our promises kept, our
coue-

covenants performed,
aduantages not rigorously taken, &c.

Finally, we must observe and reuerence the graces of God in others where we see them, and by that means labour to chase away from vs frivolous and hurtfull phantasies, faintnesse, discouragements, and wearinesse of well doing: That we may hold the profession of our faith with ioye vnto the end.

5 That when wee be alone, wee haue the like care of our selues, that our behaviour bee vnb lameable

blameable, and that our thoughts bee either about things lawfull with moderation to dispose them, or spiri-
tually with delight to en-
joy them, or else euill;
with hatred and dete-
station, to overcome
them.

1 As first in things
indifferent, wee must
take heede that wee doe
not busie our selues in
other mens matters
needlessly. 1. *Tim.* 3. 15.
1. *Cor.* 10. 24.

2 Secondly that in
our owne wee be not
so drowned that our
loue and delight bee
P drawne

drawne away from better things. *1. Tim. 6. 9*

1 In things holy, we must beware, first, lest by the common vRING of good duties, we come to haue them in lesse reuerence. *Matth. 8. 6*
& 15. 8 Matth. 24. 12.

2 Secondly, that we thinke not ouerwell of our selues, for that wee do somewhat more in the seruice of God then others. *Philip 3. 14.*

3 In things vnlawfull, we must carefully beware, that while wee thinke of our sinnes, or other mens, with intent to grow in hatred of them,

them, wee be not euen
by that occasion tick-
led with some desire, or
drawne into some se-
cret liking of, them as
many are.

4. Wee must neuer
in solitarinesse be vno-
cupied, because of that
danger which ensueth,
as examples do teach,
1 Sam. 11. 2. Gen. 3. Math.
4. and our owne expe-
rience confirmeth; who
are no sooner alone and
idle, but swarmes of
vaine, foolish, noysome
and perillous thoughts
and desires are soliciting
and offering them-
selues vnto vs.

P 3 5 That

¶ That we vse our
prosperity and all the
liberties which are law-
full, of this life, soberly,
and so as we labour to
be better by the. How
hard this is, it appea-
reth by experience,
wherein it is found that
the more a man hath of
these earthly commo-
dities, the lesse he is in-
riched with spirituall
graces; and as they are
increased and multipli-
ed, so this decaierh and
is diminished. Few by
earthly things are
drawne on and incou-
raged to the loue of the
heauenly; which yet is
the

the end that the Lord
hath in giuing them;
few doe as they did
which are mentioned,
Abi. 9. 31. Most make
riches their strong tow-
er, *Pro* 18. 11. whereby
they are imboldened to
doe many things wil-
fully, which otherwise
they durst not.

Now that wee may
effect this, notwith-
standing all difficulties;
wee must consider that
inordinate loue which
is in vs, to the liberties
& blessings of this life;
and this wee must by al
meanes possible wea-
ken and abate; to which

P 3 end,

end, First wee must often and earnestly weigh how momentany and fleeting al things vnder the Sonne are, and how vncertaine hold wee haue of them: *Eccl. 1. 2. 1. Cor. 7. 29. Luk. 12. 15. Pro. 23. 4.*

2 Secondly, we must consider seriously of the danger that cometh to vs by them: in which regard they are termed in Scripture snares, thornes, choaks, because they intangle vs, pricke, holding and smothering the maine graces of God in vs, that they bud not out
and

and fructifie. *Math. 13.*

11. 1. Tim. 6. 10.

3 We must often record, that these earthly things are not our owne but borrowed, and so as they may euery day be required againe of vs.

Luk. 16. 12.

4 Wee must remember what hurt they haue done, as by causing distractions, vnsetlings, &c.

5 Wee must often meditate vpon examples of such as haue enioyed the like, or greater commodities, and what haue bin their end.

6 It wil be good to

P 4 visite

viſite as others, ſo thoe
 alſo in their ſickneſſe
 which haue had theſe
 outward things, that ſo
 wee may both ſee how
 little they can helpe at
 ſuch times, and alſo be
 put in mind of our la-
 ter ends, which cannot
 but ſomething weane
 vs from this world.

7 That we be ready
 to receiue our afflic-
 tions meekly and pati-
 ently, *Lam. 3. 33. 1. Cor.*
11. 31. 1. Tim. 1. 2. 1. Pet. 1.
6. Rom. 5. 5. Afflictions
we muſt expect, 1. Pet.
4. 12. Rom. 8. 29. 2. Timo.
3. 12.

Howſoeuer therefore
 wee

we be of our selues ready to shrink back at the bearing of them, *Iob. 11.8. Heb. 12.11.* yet we must prepare our selues to beare them meekely, and cheerefully, and that in our youth, *Lam. 3.27.* knowing that Satan wilbe ready to seeke our mischiete euen by crosses, *Iob. 1.6.*

For prenenting whereof, we must euery day arme our selues against the feare of such troubles as may come, and against impatiencie by such as already are come vpon vs. *Luk. 9.23. Lam. 5.10.11.* & that not

P 5 onely

onely in great troubles
but even in those which
are common.

This if we do with
observation, wee shall
get experience, and by
experience hope, that
will not cause shame,
Rom. 5. 5. Psal. 102. 1. O-
therwise if we neglect
this, every affliction
will vnsettle and bring
vs out of frame, in
which estate we shalbe
both vtterly vnfit for
any seruice of God, and
also vnmeet for any
Christian society with
men; and so both adde
new troubles vnto the
former, and make them
which

which God sendeth vpon vs far more greivous then otherwise they should haue been.

8 That we constantly keepe the exercise of prayer, and thanksgiving in our families, and such other helps (as Reading, Catechising, Conference at times conuenient) to maintaine the knowledg and true worship of God, and of true happinesse amongst vs; to haue prayertwice in the day is little enough, *Psal. 55.*

Das. 6. 10.

I First, our necessities do require this daily

ly serving of GOD,
though wee bee of the
best sort.

2 Secondly, thy fa-
mily being a little
Church, there should
be a trimming vp and a
fitting for the publike
worship; especially see-
ing that experience
teacheth that all is little
inough.

3 Thirdly, by this,
meanes we haue com-
munion with the Lord,
and therefore we shold
often and cheerefully
performe this duty.

4 Fourthly, we should
cause our conuersation
to saue of the Lord
and

and his graces, whereas otherwise earthly dealings will cause earthly minds.

5 Lastly, we have many examples, *Gen. 18. 16.* *Iosb 24. 15.* *Act. 10. 2.*

9 The ninth & last duty is, that wee do at or before our lying downe looke backe and view the day passed, that where we have had blessings, wee may be thankfull, and proceede in the like course after: where we have faulted and failed, we may reconcile our selves to God, and so ly downe in peace. *Ephes. 4. 26. 27.*

The

The vse of all these duties, that every day we weane and withdrawe our hearts from any noysome baits or prouocations, as suffer vs not to arise in the morning, to walke through the day, and to lie downe at night in peace and safety vnder Gods protection, of which we must be carefull alwaies, but especially when vnusuall occasions fall out which may vnsettle vs.

THe Rules formerly described, if they be well followed, wil be
suf.

sufficient to bring a
Christian (though not
to perfectiō in this life)
yet to such an estate as
he shall find rest to his
soule daily, which o-
thers shal want. Yet be-
cause many dangers
will be in the way. that
may hinder the weake,
therefore it will bee
profitable to know the
lettres and hinderances
which may hold vs
back from peace with
God; that so wee may
learne how to prevent
them before they come
and hurt vs; or else how
to rise when by them
we are fallen; or how

to

to turne into the way
when by occasion wee
are gone out.

Now the maine and
chiefe lets are the diuel,
with all his force, subtil-
ty, and malice, and our
euil hearts so far as they
are vnre formed; and
by meanes of both all
things in the world,
thogh not in their own
nature, but by them
made occasions to vs of
falling, and offending
God.

First, for the proper-
ties of Satan, and his
attempts against vs in
generall, he is a mighty
enemie.

enimie, and cruell; for
 which cause he is called
 a great red dragon, & þ
 accuser of the brethren,
 and so subtil & vigilant,
 and malicious, as he is
 strong, so he beseteth al
 people (though he bee
 little obserued) & most
 of all Christians, whom
 he is openly and resol-
 uedly set against. Hee
 doth not onely kindle
 the concupiscence that
 is within vs, and our
 own lusts, setting them
 on fire to doe the euill
 which we are inclined
 vnto; but also baiteth
 the outward things
 with poison, which we
 deale

deale about, that hee
may dazell our eyes, &
cast vs from our hold;
that is, that we may not
keepe still in the christi-
an course. Our hearts
cannot so soone be
rainging (though it be
never so little) but he is
ready to meete with
them and set them for-
ward in some euill,
fastening our affecti-
ons vpon it before wee
be aware: we cannot be
about any outward
thing, but hee is ready
to serue vs with it,
knowing how to vse all
outward objects to our
harts. Yet for all this
wee

we ought not to be dismayed; for howsoeuer these things vex vs, yet by Gods grace they shall turne to our good, to make vs yet more store by Gods protection, & mote carefully to keepe vnder his wings. He hath not left vs vnarmed, for his owne strength is for our defence and preservation. Col. I. II. So that howsoeuer we may not presumptuously abuse, yet wee may with boldnes sue vnto him for helpe; neyther ought wee to feare that for our infirmities we shall bee shaken

ken off, when as God hath made knowne his will to the contrary, Luk. 15 . 6. Rather they must remēber that they are the childrē of God, and therefore shall not be vnnaturally forsakē, or left to themselves in their need and necessity, but may perswade themselves, that waiting on God, these combats shall rather turne to their further exercise, then to their deadly overthrow. Thus depending on God in all euills they must by experience get wisdom.

In

In particular, the assaults of Sathan are either against our faith, or else against goodlines in our life; first of the former.

HOW many hating discouragements, he presseth downe the weake faith of new borne christians, appeareth by that which our Saviour saith to *Peter*, *Luk. 22. 31.*

Sometimes he terrifieth them with their own wants, ignorances, infirmities, and unworthinesse: some with shame of fearfull falls, which

which it ſeemeth to the
they are vnlike to a
void: to which end he
bringeth to their re-
membrance ſuch good
ſervants of G.O.D as
haue fallen in like man-
ner before them, and
feareth them, that for all
their care they ſhall
neuer hold out in their
faith, and holy courſe
of life vnto the end; but
either by afflictions, or
other prouocations,
they ſhall bee turned
backe. By all theſe
meanes he laboreth in-
ſtantly to deprive them
of all hope and confi-
dence, that they may
con-

conclude resolutely,
that they have no faith.

For the resisting of
these assaults they must
grow better acquainted
with the nature & pro-
perty of God his pro-
mises, viz. how true, vn-
changeable, and perpe-
tuall they be, even as
God himselfe is ; they
must prize them aboue
all other things, and
send vp earnest prayers
to God daily and oft
for this faith to bee
rooted in them : they
must giue daily atten-
dance vpon the Mini-
sterie of the word, ready
also to receiue help pri-
vately

vately from those
which are experienced;
meditate on Gods pro-
mises, such as are *Mat.*
7.7. and 9.20. Lu. 22.31.

Now when by Gods
blessing vpon their di-
ligence, they haue got-
ten some staie or rest
vnto their soules, they
must beware that they
are not carried on the o-
ther side to presumption,
or to bold trusting in
God, without a certain
ground of his promi-
ses: for by this subtilty
Satan doeth preuaile
with many, and by that
meanes bringeth them
to desperate and dan-
gerous

grous falles.

But if hee cannot

preuaile so farre by

his suggestions, and

temptations, as to

bring vs to utter vn-

beliefe, nor yet to pre-

sumption: yet he wil la-

bour to hinder vs that

wee shall neuer bee

moted nor established

in faith; wee shall not

feele the sweetnes of it

by possessing it daily: in

which kind he doeth

soe farre preuaile with

most euen of þe faithfull

themselves, that they

are oftentimes so dis-

couraged, as they

haue

Q

haue scarcely any great
vse of faith in respect
of that which they
might haue. Which
deceit of our aduertarie
wee must wisely espie,
and labour to arme our
selues against it, as *Psalm*
22. 4. 5. Psalm. 27. 1. Job. 13.
15. We must take heed
that our hearts bee
not stollen away with
worldly thing: wee
must preserve and che-
rish an high estimation
of the gospel: we must
deny all worldly wis-
dome, that we may be
wise to the Lord, and
keepe our faith as wee
would our life.

The

THe like malice doth
Sathan shew in hin-
dering beleeuers from
godlinesse of life. For as
he laboreth to keepe the
vnregenerate altogether
fro practising godlinesse,
viz. by keeping in them a
hart so accustomed to evil,
that it cannot submit it
selfe to the will of God
in one thing as well as a-
nother, by holding them
in presumption, by keep-
ing them from serious
consideration of their
estate and actions, by dis-
swading them from coun-
ting the godly life best:
and finally, by snaring
them in dangerous opini-
ons

ons, ſottiſh ignorance, or
elſe in hollow, looſe, and
wiſfull mindes; ſo doth he
preuaile ſo farre euen
with Gods people; as to
hinder them from proce-
ding in godlineſſe, & that
cheefely by theſe meanes.

1 By keeping them in
want of ſome good things
without which they can-
not conſtantly proceed in
a godly life;

2 By preſſing them
with ſome euill.

3 By vnſerling them
through occaſiō of things
lawfull.

Of the firſt kinde are
three maine lets

1 Firſt when Chriſti-
ans

ans are holden from a constant course in godlinesse.

2 When they fall from their first estate or first loue.

3 When they want a sufficient ministerie. Of the first sort, there are many which thinke it not meete to tie themselves to any direction of leading their life; but are content which some generall care and good meaning; then whom these are not better which for a season keepe some good order; but by little and litile they fall to doe it slightly, even for fashion in a great part: and rather throgħ custom

Q. 3

then

then with delight & comfort; and all because their hearts goe not with their actions constantly, neither doe they regard or looke to their consciences in one thing as in another, that they might bee kept in peace.

The Remedy against this, is faithfully to indeuor e-very day to be well settled, according to the rules formerly mentioned. We must especially labour by faith euen to feed vpon the promises, which God hath made for the preservation and protection of his children; hearty prayer must oft be vsed, and watchfulnessse

nesse against our especial
infirmities: it must be con-
tinuall, together with oft
& due consideration what
a pretious treasure this
kinde of life is. And if
through negligence we do
fall, we must not lie still in
hardnesse of heart, but re-
turne to him as to our Fa-
ther, and he will heale vs:
and though wee cannot
presently haue that confi-
dence which sometimes
we haue had, yet let vs re-
turne, though with some
shamefastnesse, euen stan-
ding as farre off with the
Israelites: *Exod. 33. 8. 10.*

Q4.

The

TH E second speciall
Let arising frō want,
is, the leauing of our first
loue: for at our first con-
uersion, when the excee-
ding loue of God in
Christ is shed abroad in
our hearts, so as it maketh
our selues admire; this
constraineth vs to loue
him againe most feruent-
ly and dearely; his word
and Ministers, with all our
brethren, most sensibly &
heartily: and this in Scrip-
ture is called our first loue:

Reu 2. 4.

Now when this shall
waxe cold through dul-
nesse, slothfulnesse, for-
getfulnesse, &c. it must
needs

needs be a hainous thing
in the sight of God, who
looketh that our works
should be more at the last
then at the first, as our
knowledge is more and
experience greater. *Ren. 2.*
11 Yet this commeth oft
to passe both in Ministers
and people, to their great
shame, though otherwise
they keepe some course in
seruing G O D, *Ren. 2. 2.*
which they shew by wea-
rinesse, or at least wise, lit-
tle pleasure taking in the
publik Ministerie, neglect
of private prayer, confe-
rence, mutuall exhorta-
tion &c vntowardnesse in
good workes, abating of
their

their loue to the brethren, imbracing the world, entertaining of ill companionship, with heart-burning against the Ministers that tell them the truth. By these and such like signes, many doe shew how much they haue lost their first loue, whereby they giue great occasion of discouragement to the weak, and of lamenting to the best.

This was fore-told by our Saviour Christ, *Mat.* 24. 12. where also hee sheweth how hard it is to keepe, and harder to recover our first loue. Thirdly, admonishing all sound harted

hated Christians to looke
 heedfully, and carefully
 to nourish and preserve,
 that holy, pure, and first
 sparke of grace kindled in
 them, against all that may
 come in the way, to
 quench and put out the
 same. And although the
 worke bee hard, yet wee
 haue the commandement
 of God for our warrant,
 and his promise for our
 incouragement: therefore
 ought wee not to faint or
 slacke for any impedi-
 ment, but set our hearts
 daily to count it our great-
 est worke, to keepe our
 first loue.

The

THE third Let of this kind, is the want of an ordinary and sound Ministerie of the word of God, whereby the way to saluation and godlinesse is plainly and in good order, with loue and diligence taught so oft in the weeke, as the people can conueniently attend vpon the same. This is the light of the world, and the Sun which warmeth all the creatures of the earth with his influence; so that those which enioy it not, must needs be as the shadowed places, which either bring forth nothing, or that which is sowre & vnflauory.

vsauoury. How the Di-
 uell hath laboured in all
 ages and Nations, to hin-
 der the passage of this
 Gospel, may easily bee
 perceived, if wee peruse
 well the acts of the Apo-
 stles, & other histories of
 the Church: how hee
 doth preuaile, our owne
 eyes & cares can witness.
 The remedy therefore is
 for such as want, to re-
 leue themselves with it
 where they may with
 most conueniencie enioy
 it, and to sue earnestly
 that they may live vnder
 it, (which should be more
 generally graunted of
 God, if by seruent prayers
 and

and other Christian indu-
nours it were sought for.)
When they doe enjoy it,
then must they prize it a-
boue all that they haue,
or euer can enjoy in this
world; for those which
esteem lightly of it, must
heare what the Scripture
spaketh of them. *Math. 8.*
11, 12. Amos. 8. 11. 12.

These are the chiefe lets
that men haue by wants;
whereunto may be added
those troubles which
some good Christians
haue throug feare of their
owne wants, though with
out cause. For remedy
whereof, (that they be not
swallowed vp through
deadly

deadly heauinesse) they must take vnto them godly boldnesse, to consider that there is great cause of reioycing euen in that for which they are heavy, viz. in their feare, care, hungering and thirsting, *Pro. 28. 14. Matb. 5. 3.* and therefore they ought rather to bee thankfull for that they haue, then vterly to bee discouraged for that they want. Of smal beginnings come great proceedings; of one little sparke, a mighty flammie; and the tall Okes were sometimes but small akorns: he hath well begunne, that hath in truth begunne; and hee hath

hath much, who feeleth
that he wanteth much.

THe second kinde of
generall Lets are, the
vnmortified affections
wherewith beleeuers are
oppressed. Concerning
which in generall, it wil be
profitable for euery one
to marke with what he is
most incumbred, & most
easily overcome of, & by
what occasions he is rea-
diliest drawne to them;
that he may the more di-
ligently and wisely labour
to preuaile against them.

In particular one kinde
is feare and doubt of per-
seuering by meanes of
afflictions

afflictions; &c. This doth easily take hold of weake ones; therefore the Scripture fore-warneth of it, *Math. 10.28. Philip 1.28. Iohn. 16.33.*

This if it doe preuaile, cannot but feeble vterly the powers of their mindes; and so withhold the instruments of the body from practising well any kinde of duty.

The way to remedy it, must be sought for in the Scripture, *Psal. 30.5. 2 Cor. 4.17. Heb. 12.11. 2. Cor. 9.10. Iam. 1.3.*

Another vnmortified affection is, pride & overweening of themselves: examples

examples whereof wee haue, *Rom. 3. 17. 1. Cor. 4. 8*

This maketh men wax weary of learning, remisse of their dilligence and care for good, to account meanly of those which are good, and acquaint themselves with those which are loose and irreligious; or eles fall into sects, schismes, & heresies, or at least bring vp themselves in an accursed melancholy and solitary life.

The remedy is layed downe, *Rev. 3. 17. 1. Cor. 3. 18. & 4. 1. Psal. 119. 12.* We must diligently examine and consider our waies, till we haue found out

out our sinnes vnto true humiliation; wee must compare our selues not with the worst, but with the forwardest Christians and holiest examples.

Another vnmortified affection is sloth; the remedy is to finde out the roote and fountaine of this mischiese, and so remove it, *Pro. 1. 32* & *14. 12*. Encouragements wee haue from God; *Iosh. 1. 9*. *Eph. 3. 19*.

Amongst other vnstaied Affections which are inward lets of godlinesse, tuchie or peeuish frowardnes is not the least;

least; when men are fretting against persons or things that doe crosse vs, though it bee but trifles. Thus many are caught vpon the sudden, which at other times could easily withstand greater provocations, as we may see of *David*, if wee compare *1 Sam. 24. 7.* with *25. 13.*

This is a high offence to God, a needlesse trouble to our selues, a bereauing vs of godly wisdom, yea and of common reason also.

Therefore wee must make diligent search, and inquire whether wee be prone to these seruile passions

passions or no, and so, if we doe labour to prevent it; but if wee be at any time ouertaken with it, then we must (as soone as may be) set our selues apart, seriously to consider of the vnseemelineesse of the thing, &c. vntill wee can shake it off, and after take more care that it returne not againe vpon vs.

Another troublesome affection is, that men through ignorance or vn-beliefe, grow weary of proceeding in a Christian life, or at least in speciall duties thereof: the danger of this may appeare by the cōtrary forewarnings,
Gal.

Gal. 6. 9. 1. Cor. 16. 13.

This Satan laboureth to
affect by reproach, &c.

We must therefore get
assurance, that God his
grace shall be sufficient for
vs: *Mat. 11. 31.*

Many other affections
there are of the like nature,
and alike to bee shunned,
as vniust anger, heart-bur-
nings, loosenes and light-
nesse of heart, rashnes, ha-
stinesse, lumpishnesse, and
melancholy, with diuers
such like; the beginning
and first rising whereof,
although our owne heart
do breed, yet the strength
of them is of Satan.

Besides

BESIDES the forenamed
Deuill affections, there
are other worldly lusts
whereby many Christians
are much disguised, as
namely carnall pleasure,
and inordinate desire of
riches.

For the first, many are
drowned in sensuality, &
the sottish pleasure of the
body, so that they become
even blind and impotent:
for when a man giueth his
heart liberty to desire sto-
len waters, and to count
them sweet, not casting
them vp, and arming him-
selfe against them as he
ought; and giueth his eye
leauē to feed it selfe with
vanity,

vanity, by little and little
his prayers become weak,
and vnable to drive out
such sottishnesse, but it
lodgeth in him, and so is
made a slave vnto it. An
example wee haue of
Sampson, *Iudg.* 15. Nay
some goe so far, that they
are sencelesse at the sight
of it, when as they should
tremble to behold in what
state they are: for their
prayers are dead, their bur-
den of Conscience impor-
table, their losse of grace
vnspeakeable, the griefes
of the godly vnutterable,
& themselves become as
fooles in Israel, and spec-
tacles to the prophane
world

world to moue pastime.

1 First, for the auoiding of these mischiefs; wee must make it our greatest care to abide in the fauour of God, and hold fast the assurance of it from day to day.

2 Wee must be wil'ing to submit our selues to the yoke of Christ.

3 We must hold in our lusts and imaginations as weare with bitt and bridle, that they range not after hurtfull and poysoned baites.

4 Wee must shun and auoide all the occasions and objects of such mischiefe. And especially wee
R must

must bee suspicious and fearefull of those sinnes to which wee know our selues to be most prone and inclined.

THE other worldly lusts is noysome care about the things of this life, which is a common euill vnder the Sun; for it creepeth vpon men so secretly, and subtilly, that hardly shall one perceiue the danger of it vntill wee haue taken hurt by it: yet the danger is deadly, for where worldlinesse fasteneth vpon a man, it deuoureth godlinesse as if there had bene none before; it
suf.

suffereth no good thing to grow by it, but choaketh it, and overshadoweth any gift of God whatsoever, and so changeth even good men that they are not aware of it, that they become most unlike themselves. 1. *Tim.* 6. 10.

By this, men in worldly dealings become greedy of profit, rash in making, and carelesse in performing of covenants; too much loosenesse, earthly reioycing, and pride, when wee thrive, and fretting when we thrive not; overlaying our selues with worldly dealings, so that no time is fit for better vles.

For the redressing of this, foure things are required.

1 Let euery man looke carefully that no man be hurt, or sustaine any losse or danger by him. *1. Thes. 4. 6.* by this he shal be freed from all the sinnes against our neighbour, commanded in the 8 Commandement.

2 His care must be not only to do no hurt, but also to doe good to those whom wee haue to doe with. *Rom. 13. 8.* as to the Prince in subsidies, to the Minister in maintenance, to our family in provision, to the poore in releefe, &c.

3 Heede

3 Heede must be taken
that riches hurt vs not,
that they be not means to
draw vs into sinne, *Eccles.*

5.12.

4 Wee must prouide
that wee be bettered by
our wealth towards God
his seruice. *Deut. 28.47.*

As for the poore they
shall best testifie that they
are not tainted with this
sinne, if they hold fast in-
nocencie, contentation, &
thanksgiuing. Reasons to
moue vs to the auoiding
of couetousnesse are,

1 First, because wee
cannot enioy them long,
but either they shall bee
taken from vs, or we from

R 3

them

them; and yet this ſhort
time is alſo vncertaine,
Luk. 16. 2.

2 Because they are not
our owne, but borrowed.
Luk. 16. 12.

3 If we be not faithfull
in the ſmaller, it is an argu-
ment, that wee will bee
much leſſe in the greater.

4 Because we ſhall giue
an account as of all other
things, ſo eſpecially of our
getting, vſing, and forgo-
ing of our goods and
commodities, *Math. 25.*
14. Luk. 6. 2.

THere is a third kinde
of letts, whereby ma-
ny beleeuers are hindred
from

from going on in a godly course, viz. All kinds of outward things which of themselves are not euill, but are made by Satan, occasions to hurt and wound our soules.

1 Afflictions though sent of God for our great good, as is to be seene, *Heb. 12. 7. 11. Psal. 119. 71. & 1. Cor. 11. 13. 1^a.*
 1.2 Yet are by Satan and our owne corruptions, made occasions of impatience, fretting, pensiuensse, and many other euills; against which wee must arme our selues before they come, that then our vnruely passions

R 4

may

may not breake out so impatiently, *Iohn. 16. 33.*

2 So in prosperity bee subtilly maketh drunken our hearts with love of our good, puffes them vp with pride & high mindednesse, &c.

To these dangerous euils shall the godly themselves be drawne, except they carefully preuent the.

It is therefore a speciall point of wisdome, in time of peace that wee beware that we leane not vpon outward things, for then wee shall easily bee cast downe with every blast of aduersity.

3 Another occasion of vnset-

vnsetling our hearts are household affaires, and things that concerne our maintenance, by the vnwarie vse whereof men become vnquiet, wayward, distracted, and vnlike Christians.

A wise man therefore will vnburden himselfe of these multitude of worldly dealings, which wil not suffer the minde to bee freed, and will so subdue his affections that he may haue them in order as well in one thing as in another.

4 By change of company, dwelling, & acquaintance, men receaue much hurt, *Gen. 19. 30.*

R 5

5. The

5 The sight of godlinesse to bee contemned, and licencious courses to be maintained, is a great scandall. *Psal. 73.*

6 Familiarity with the wicked is of great force.

Many other occasions there are by our senses conueied vnto vs, against which wee must daily strue by keeping on our Armor, standing on our watch, following that direction which God hath giuen, and depending on that grace which he hath promised; ever remembering that we do not cast off feare of danger, for occasions of sinne shall neuer

uer be wanting, no not in things lawfull and good; nor Satan waiting vpon them, with secret extenuations of sinne, and hiding the punishment.

NOW because there being so many lets in the waies of godlinesse, and those so hardly passed, and difficult enterprises are alwaies commended by the good that followeth them; it is necessary that the great priuiledges which belong to a godly life should be explained; that so the godly may know their owne happinesse, and strue to enioy it.

its; the wicked may see what great good things they deprive themselves of; and to all men the Christian life may bee in better account, which now of all sorts is too much vnderprised, and so neglected, and of some contemned and scorned.

To omit therefore all those benefits which are common to them with the wicked (although these also are farre more sweete and sauiory to the godly then to others) and those also which are proper to some of the faithfull in respect of their callings, those onely shall be named

named in which the wicked haue no part nor portion, and yet all the faithfull may possesse, one as well (though not so much) as another.

These are either such as are giuen vs in this life to be enioyed for our encouragement, or else those which God hath in store for vs in the life to come.

THE first and chiefest of them which are giuen vs in this life, is, that all true Christians may know themselves to bee beloued of God and that they shall bee saued. 1 *Iob.* 3. 1. & 5. 13. 10. 1. 12. & that by

by better euidence then any man can haue of the things he holdeth in this life. This is not so well knowne at the first, but after experience gathered of the vnchangeable loue of God towards vs, our confidence is increased; yea the longer we enioy this privilege, the better wee know it; neither can it be lost wholly or finally.

Ob. Some of Gods Children after they haue bin thus perswaded, haue fallen to doubting againe.

Ans. True Christians are renewed but in part, and therefore some are by the subtilty and malice

malice of Sathan brought to the neglect or carelesse vsing of the meanes whereby faith is confirmed, and so to doubting; and many not so offending, do too, too easily giue place vnto distrust, therby deptiuing themselves of this great priuiledge.

This priuiledge is the greater because of the vnspeakeable glorie & everlasting ioy which it bringeth with it, whereas other delights are but fleeting and momentarie.

Which greatnes will easily appeare if wee well consider the vnspeakeable woe and horror of such
def-

desperate persons as feeble
the want of this happines
either here or in hell.

After god hath vouch-
safed the faithfull this
honour, that they may
know themselves to bee
beloued of him here, and
that they shall bee saved
hereafter; he doth not the
leauē them, but is alwayes
with them, and hath a spe-
ciall care of them aboue
others, nay when he is an-
gery with others. *Rom. 5.*
5. Psal. 30. 6. 7. Luk. 13. 34.
Deutr. 32. 10. 1. Tim. 4. 10.
Math. 10. 30. Psal. 1. 3. &
23. 1. Rom. 8. 31. & 23. 1.
Sam. 2. 3. Psal. 1. 1.

He

He esteemeth them not
 onely as his household ser-
 vants, but as his friends,
Job. 15. 15. his Sonnes and
 heires. *Rom. 8. 17.* his pre-
 cious treasure, *Exod. 19. 5.*
 yea he honoureth them so
 far as he calleth them and
 maketh them kings. *Exod.*
19. 5. All which is both
 certaine and constant va-
 to the faithfull, but it is
 not so with the wicked; so
 that by this it appeareth,
 that the estate of the
 poorest child of God, is
 far better then the best of
 the vngodly, yea better
 then themselves some-
 times would haue asked
 or thought of.

Those

THose who are thus cared for of God, receive grace from him to live according to his will, y^e at death they may enter into his glory; for he teacheth them to be fruitfull in good life, and also to auoide the foule offences.

As for the first, *vis. a* holy life whereunto God inableth his by his owne power, it is a great prerogative, in that they need not account the Christian life combersome, ynsauory, heavy, and tedious, as many do; but an easie yoke, light burthen, & pleasant race: this is in Scripture called blef-

blessednesse, as *Psa. 1. 2.* &
84 2 *Luk. 11. 14.*

Many indeed there are
euen good people, which
in great part goe without
this priuiledge; but the
cause is that they draw
not by faith daily strength
from Iesus Christ to sub-
due their lusts, but trust
either to their own strength
or in other meanes,
vntill being frustrated of
their desire, they either fall
into great vexation, or else
plaine security and loose-
nesse. For the remedy
whereof, they must labour
to be stedfast in faith, not
yeilding vnto distrust, but
learne to know that God
who

who hath taken care of his will not leaue them in their infirmities, but according to his all sufficient power will succor and deliuer them, which if they once beleue(as God requireth we should) then shall they see themselves mightily staid & vpholdē vntill they be set at great liberty, & that it was the diuell who before held them in feare & bondage.

Ob. Wee dare not beleue that God will giue vs such grace, except first wee could overcome our speciall corruptions.

An. Wee haue no strength of our owne to
any

any such worke, but wee must obtaine it by faith which is also commanded vs, *Ioh. 3. 23*: & till we do so we shal be holden frō our sight by the craft of Satan.

AS for the second, *viz.* that the faithfull are taught & enabled of God to auoide great falls and reprochfull euils; that is plaine, *Pro. 19. 23. Psal. 119. 10. 11.* And the examples of *Enoch, Abraham, Moses, Ioshua, Samuēl & Daniel, Iob*; with others who for the time of their neere acquaintance with **G O D**, committed not any such heinous trespasses as were common staines and blottes

blottes in the liues of others.

By this so excellent and inualluable a priuiledge, the doing of good becometh meate & drinke vnto the faithfull, so that they can serue God even in a good and ioyful heart in all things, *Deut. 12 18* & *28. 47.* minde heavenly things without that tediousnesse which is seene in others ; performe earthly businesse with heavenly minds, and alwaies reioyce before the Lord.

Not that they haue no rebellion in them; for they find a strife alway & are in part led captiue of it, that they

they might not triumph before the victorie; partly that feeling their owne weaknes, they may more wholly depend on God; & partly that their future victorie may appeare more glorious: but all this while though many wounds be receaued, the Christian is neuer so vanquished, but that recovering againe by the power of God, he goeth on with stedfast ioy.

A Further Liberty is, that if the godly do by any occasion fall from their letted course into any offence, whereby their

their consciences are wounded and accuse themselves; they may returne againe vnto God, with certaine assurance of being receiued of him, *Iohn 1.2.* Without this priuiledge, there were but small encouragements for any Christian, because of our often fals.

Therefore the Lord doth not onely permit vs to doe thus, but calleth & waiteth for it, yea hee is highly offended if wee do not, *Ier. 8. 4.* and for the effecting of it hath giuen charge to the Pastors, as *Eze. 34. 3.* and to others. *Gal. 6. 1.* how great a priuiledge

knowledge this is, they know
full well who haue expe-
rience of an afflicted
conscience, to whome no
findings can be more glad-
some then this if it bee
rightly applied. It
draweth from such many
thanks and praises, and so
bringeth much honour
to God.

But this must be wari-
ly and wisely receiued,
that we neither take occa-
sion hence to imbolden
our selues to sinne, or con-
tent our selues with slight
repentance: for Gods mer-
cies must bee instantly
sought for, and then his
fauour may not be doub-

S red

red of, as appeareth by that example. *Eze. 10. 1.*

So that heere two extreames are to be avoided, *Viz.* that neither wee presume vpon sleight and hollow repentance, nor languish in desperate and vnfruitfull sorrow, but in sound humiliation hope stedfastly for pardon, and say to our soules as *David* doth, *Psal. 43. 5.*

The same that is spoken of Actuell sinnes, must also be vnderstood of dullnesse, idlenesse, vnprofitable barrennesse of the heart; and such other corruptions which are wont to quench the worke of God

God his Spirit, and to be
the seede of many cursed
evils. The Lords will is
that fro hence we should
expect in faith as well
strength to weaken them,
as mercy to forgiue them.

THe very helps them-
selues which God
hath giuen to vs to fur-
ther our Salvation, are
great priuiledges, & so to
be accounted.

As that by prayer wee
may haue accesse vnto
God to breake our minde,
lay open our greefe, and
that with confidence: and
that by watchfulnesse, we
may escape those dange-

rous snares of Satan wherein so many are intangled, and that wee may in the end of every day make vp our accounts with ioy, and keepe all straight. For vnto these and such like helps God hath promised a blessing, & we must by faith looke constantly for the same; for there is no fruit of the best helps if wee vse them not in faith, *1am. I. 6.*

These are great priuiledges, and howsoeuer of many through earthlinesse, slouth, and waywardnesse of their hearts they be not so esteemed, and

and therefore either not
vsed or else formally or
sleightly, yet we shold ac-
count the more of them;
as being so glorious,
that the dimme eyes of
prophane persons can-
not behold them : and
praise God the more who
maketh them so sweete
and gainesfull vnto vs,
which vnto so many are
very gall & wormewood.

A Nother great privi-
ledge is, that the
Lord teacheth his how
to carry themselves, and
keepe their integritie in
all estates of life.

As first, in peace and

S 3 prof-

prosperity, when a man hath riches, Honour, health, friends, delights, and pleasures, &c. This is a slippery estate in which no man of himselfe can stand, and therefore is an occasiō of falling to most men, but God teacheth his to stand in this slippery way.

For first, when he causeth the Doctrine of contentation, sobriety, and the contempt of this world to be taught vnto them, then he draweth their hearts inwardly to attend vnto it, beleue it, loue and practise it. Besides this, God causeth them

them oft to set before
their eyes the dayly chan-
ges of all things vnder the
Sun; and by the oft and
deepe consideration of
these things as they ob-
serue them, their lusts are
appalled, and the pride of
life is greatly abated in
them. *Psalm 102. 26.*

So that by these means
the Lord so frameth his,
that they desire no more
nor no longer then their
heauenly Father seeth ex-
pedient; to vse these out-
ward things, as if they v-
sed them not, & yet so to
vse them as that they may
be helpes to themselves
and others in the way

of Godlinesse.

All which is not so to be vnderstood, as if every beleeeuer had this grace, but that God hath bequeathed and doth offer this to all, though onely they haue it which doe esteeme of it and seeke for it, in faith at Gods hands.

SO likewise in regard of afflictions, the prerogative of God his children is great; first, he holdeth many tribulations from them, which otherwise by their sins they do plucke vpon themselves. *Psal. 32. 10. 11.* which must needs be so, because afflicti-

afflictions spring from sinne, & therefore where sin is greater or lesser, the afflictions will bee proportionable.

The truth of it, *viz.* that they may be freed from many troubles, is plaine, because so many doe fill themselves with inward troubles of minde and conscience, by giuing place to their vnbridled affections which breede many perturbations, and by taking licence to themselves in things which are not seemly. They bring also many outward troubles vpon themselves by their sinnes, as shame, poverty,

uerty, diſeaſes, euill children, &c. All which may often be avoided by the grace of God, if ſin were taken heede of and reſiſted, & if by labour and watchfulneſſe the vnruely heart were ſubdued.

Where by the way wee may obſerue how vnwiſely they do who ſhun the ſincere practiſe of religiō, that they may be freed from troubles, when as religion doth free a man from ſo many.

AS the faithfull are freed wholly from troubles, ſo when they are in, God deliuereth them
out

out of many, when as the wicked remaines in theirs
Pro. II. 8. Examples both of the Church in generall, and of the faichfull in particular are sufficiently knowen to all that know any thing in the Scriptures: all which are recorded not to shew onely that the faichfull haue beene deliuered out of trouble (for that were no singular thing, but common for the wicked) but that they are deliuered in the fatherly loue of God, as appeareth by the meanes which they vsed, as prayer, fasting, &c. This the wicked haue neuer, nor al-

alwaies the godly.

Ob. The fathers had particular promise for their deliuerance, but so haue not wee.

An. In the maine and chiefest things God hath spoken as plainely & fully to vs as to them : we may allwaies assure our selues, that God hath a most tender and fatherly care ouer vs, and that he will shew the same in the time of our need, either by deliuering vs if he see it good & expedient, or else by giuing vs that grace which shall bee sufficient for vs. The not teaching or not beleeuing of this doctrine causeth

much vncheerfulnesse & discontent in our troubles, as grudging against God, vnlawfull shifting, carnall feares &c. whereas if it were otherwise, much heavenly comfort might bee reaped in our liues, which now is wanting.

When it pleaseth the Lord to lay any afflictions vpon his, they may assure themselues it is for their exceeding good; which perswasion if it be settled, and the contrary power of carnall reason checked and suppressed, we shall haue wisdom to looke for afflictions daily, and to bee ready to receiue

alwaies the godly.

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ceiue them from GOD
thankfully, and meekely,
this wisdom must bee
sought for of God. *1am. 1.*
5.6.

Now if we would take
good by afflictions, wee
must first receiue that
word with full assent,
which is, *Rom. 8.28.* All
things work for the best to
those which loue God: &
then consider seriously
how great reason there is
that wee should yeeld vp
our selues, our willes, and
all that we haue vnto God
his will, and thinke that
good for vs which GOD
thinketh good; for God
sendeth afflictions to his
Chil-

1 Childrē, that they may haue experience of his loue in deliuering them.

2 Secondly, that they may haue prooffe of their faith, and patience.

3 Thirdly, that they may not bee condemned with the world,

4 Fourthly, that they may be purged from their sinfull drossie.

5 Fiftly, to weane them from this world. If these things be knowne and beleued of vs, we shall find them so to our exceeding comfort; & though sometimes in trial we may seem to be neglected or forgotten, yet wee shall see at length

length that it is nothing
so.

Ob. If afflictions shall
turne to our good, then
wee neede take no further
thought about them.

An. That promise doth
not warrant vs to be care-
lesse; for if we behaue our
selues wilfully, blockishly
or foolishly in afflictions,
they will turne to our
great hurt and vexation:
but if we mingle that scrip-
ture with faith, it will
cause vs to receiue all
crosses from God as sent
in loue; not to murmur at
them, but thankfully and
patiently, and also with
examination of our selues,
if

if so be that any sin hath
brought euill vpon vs; &
when we shall haue prooffe
of Gods grace in vs, ex-
perience of his fauour to-
wards vs, preservation
from many sins, increase
of humiliation and thank-
fulnesse, preparation for
the bearing of greater,
with some comfort at
least in the end, and hope
in the midst, which shall
not make vs ashamed.
When wee finde not this
doctrine sauerie & sweet
to vs, nor y^e vse of it in our
afflictions, let vs not charge
or challenge the Lord
for it, but consider what
we haue lost by vnbeleefe.
Now

NOW besides all the former priuiledges severally, there is one that respecteth them all of great price, and that is, increase and growing of all those graces: for GOD giueth to his greater every way, then they would haue sometimes either expected or asked, *Col. 1.9.*

An example whereof we may see in *Moses* if we compare his latter times with his former ; and in the Apostles. This priuiledge if it bee duly considered, addeth great courage and yeeldeth much comfort to Gods children : when they shall know

know that this grace is offered them of God, even that like plants they should grow & increase in Gods house, and as the Sunne they should shine more and more vntill Midday.

And howsoever the diuel rayseth many occasions of fainting, slouth, deadnes of spirit, & earthly mindednes, neglecting of meanes &c. yet may wee not bee discouraged, but presse forward, depending on Gods promise and following his direction.

AS hee that maketh
a good beginning,
shall

shall increase and grow in godlines, so he that increaseth daily shall make a good end at length: for all true beleeuers shall continue to the end in a good and godlie course, *Ps* 4. 37. 37. *Phil.* 1. 6. *Job.* 6. 39. & 10. 28, which as in it selfe it is a great priuiledge, so is it the greater in that God maketh it knowne to his children, and draweth their harts to beleeue the same, even when they see no ground for it in them selues; *1. Pet.* 4. 5. *1. Job.* 5. 13. & *Thes.* 5. 9.

This is a treasure inualluable, mightily reuiuing and gladding the harts of Gods

Gods children, and incouraging them with cheerfulness to follow the godly life, and all meanes of proceeding in it. For they which take occasion from this doctrine to waxe slothfull, worldly, idle, vaine, &c. they know not what it meaneth, but pervert that which they know not, to their owne destruction.

The truth and certainty of this priuiledge is not to be doubted of, though wee see good men at their death to shew smal tokens of grace and of a happie departure: for there may bee many impediments,
and

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bee many impediments,
and

and howsoever it may
seeme, yet this is certaine
of a good life commeth a
good death. *Psal.* 37. 37.
Sometime indeed for cor-
rection of some sin, or for
example, the Lord may
send such a death as is lesse
comfortable, as in *Ierem.* 1.
King. 13. 24. and in the Pro-
phet that was sent to *Ieroboam* : yea sometimes a
good Christian may offer
violence to himselfe, not
knowing what hee doeth;
yet being formerly of a
holy and vnrebukable
conuersation, he is not to
be iudged according to
that one Action, how vn-
warrantable and dange-

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rous soever in it selfe.

Much lesse ought per-
secution to seeme so grie-
uous as that it could not
stand with a good estate,
and finall perseuerance,
especially seeing we haue
such encouragement to
the suffering of it, by
examples, promises, and
predictions in holy Scrip-
ture.

This perseuerance then
being so precious, & yet
so certaine, let vs then
nourish the hope of it in
our selues daily by keep-
ing in vs a willingnes to
dye. 2 By frequenting
meditation of the vanity
of this worl d, and all that
there-

therein is, *Coloss. 3. 1.*

Thirdly by holding fast
our reioycing in Christ. *1. Cor. 5. 31.* by mortifying of
sinne, and keeping our
hearts from the loue of it
Col. 3. 5. lastly by inuring
our selues, to beare small
afflictions, and so to deny
our selues that wee may
the better vnder goe greater
when they shal be sent.

NOW that whereon all
the former doe de-
pend and whereat they
ayme, is the vnspeakable
glory which was prepared
for vs before the begin-
ning of the world, begun
in this life, and to be fully
and

and perfectly enjoyed, in
the life to come. This for
our capacity is shadowed
out by many earthly com-
parisons and resemblan-
ces of those things which
do most delight vs, as
honour, treasure, riches,
beauty, friends, pleasure,
ioy, inheritance, &c.

Our company there
shall be Christ, with his
holy Angels, blessed
Apostles, Prophets, Mar-
tyrs, Confessors, &c.

The habitation it selfe
is permanent and over-
lasting, and so are all the
treasures that are enjoyed
therein.

The estate of Princes is
T not

not to be compared with that happinesse. All the glory which was in this world euen before the fall, was but a shadow in respect of this; the glorious and vnspeakable ioye which Gods children haue here is great. 1. Cor. 2.9. & making a day of their life, better then a thousand of other mens, Psal. 84. yet this is but a taste of that which is to come. For then all teares shall bee wiped from our eyes; for sinne and death shall bee no more.

This priuiledge added vnto all the former doth sufficiently commend the hap-

happie condition of Gods
children, especially to
those that know these
things to belong to them-
selves, and finde the com-
fort of them. But this ef-
fectuall Knowledge of
Gods will, or apprehend
them by faith in particu-
lar, is a particular giift of
God to his elect; not en-
joyed of any other, no not
of the greatest and most
iudiciall Clarke and Di-
vines, *Matth. 13. 11.* which
doth indeede make this
giift more precious, in
that Gods children haue
grace to draw downe
all good from God in his
promise; which naturall

men cannot doe; for flesh and blood giueth not this to any. But God draweth his children to the knowing and beleeuing of it: First by his word, and secondly by their owne experience, which bringeth most neare and familiar communion with God by his Spirit, from whence springeth most vnspeakeable ioy.

THese being the great Priuiledges which our God hath appointed for his, and called them to partake of; most lamentable it is that many should be so ignorant as not to desire

desire to know them, so carelesse as to reiect them, so obstinate as to tread them vnder foote, and so to leade a life full of miserie for want of them.

The Christian life is termed in Scripture, a pilgrimage, a sowing in teares, &c.

Obie.

Therefore we had need of; nay therefore we haue these priuiledges: for otherwise we could neuer vndergoe the tribulation which we shal meete with; & the afflictions do rather increase then diminish their happinesse.

Answ.

Wee see no such glorious things in Christians.

Obiec.

T 3 These

These are spirituall things, and therefore not easily discerned being especially inward; besides, wicked men will not acknowledge that glory which they see; because it repro- ueth them.

Againe, these priuiledges are more in inward feeling then outward appearance. Moreover there are many infirmities in the liues of professors, which the world do more gaze vpon, then vpon their Christian conuersation otherwise. But yet their liues be glorious before God, and shining lights to them that can see
and

and discerne, whilest they
that carpe at them shall be
most loathsome and ab-
hominable.

Against the former Di-
rections many things
may be objected both by
carnall cavillers, and also
by weake Christians.

Of the first sort is, that
there needeth no other di-
rections to be prescribed
besides Gods word. To
which there needeth no
other answer, but that by
the same reason al preach-
ing were needlesse, which
if it be as it should, is out
of the Scriptures: but be-
sides there is great need of

such a Direction as this to be penned, by reason of the great weakenesses which are in Christians, some being slow of capacitie, others short of memorie, others very soone vnsettled for want of good direction, are ashamed or vnwilling to open their griefes, or else haue no fit man to shew them vnto: so that besides other great harme which followeth the want of direction, they are deprived of much communion with the Lord, and comfort that ariseth from it.

IT is further objected, that no such direction
can

canne be obserued daily.

But if it were impossible, why doeth the Prophet call them blessed that follow such a course? *Psal.* 1. 2. and affirme so much of himselfe, *Psal.* 119. 97. many such examples also wee haue amongst vs, even in this age, who do not make themselves strangers vnto GOD to heare from him, or to send vnto him now & then; but to walke with him daily as all are commanded to do. Nay many there are who of experience haue found this way not onely possible, but easy to the & full of comfort; who should

T S in-

indeede be patternes vnto others; for the best practiſers are the best teachers: neither can any idle profeſſor looke for ſuch eaſe and comfort as the painefull Chriſtian that hath bin taught by long experience.

IT wil be ſayd, that howſoeuer it bee poſſible, yet it is very toylſome and inconuenient, depriu- ing men of pleaſure, and hindring labour.

But the truth is, there is no pleaſure or comfort in the world like vnto it: that is the ſentence of the ho- ly Ghoſt. *Pſal.* 119. 99. 100.
Pro.

Pro. 8. 11. Neither is this meant of serving GOD at times, but continually, even all the day long. Psa. 119. 10. 23. 97.

And whosoever hath any knowledge and experience by practise, what reward there is in serving God; doth iustifie this to be true: for why also should so many Christians part with all sinfull pleasures which they might enjoy with others, and spend so much time and paines in Gods service, if it were so irkesome?

It is not indeed a pleasure to all; but to the upright in hart, it is the only

indeede be patternes vnto others; for the best practisers are the best teachers: neither can any idle professor looke for such ease and comfort as the painefull Christian that hath bin taught by long experience.

IT wil be sayd, that howsoeuer it bee possible, yet it is very toylsome and inconuenient, depriving men of pleasure, and hindring labour.

But the truth is, there is no pleasure or comfort in the world like vnto it: that is the sentence of the holy Ghost. *Psal. 119. 99. 100.*
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with others, and spend so
much time and paines in
Gods seruice, if it were so
irksome?

It is not indeed a plea-
sure to all; but to the vp-
right in hart, it is the on-
ly

ly delight, though in this life there bee some resistance; nay it seasoneth & sweeteneth all earthly liberties, also making them truly pleasant to the godly which to others are mixed either with burthensome tediousnesse, or hidden poyson.

Neither wold this hinder labour and thrift; for all godly thrift, Christian gayning; and lawfull prospering in the world, doth arise from hence; euen when a man goeth to the workes of his calling with a mind at peace with God, commending his affaires to gods prouidence, aimes
at

at his glory, lookes at his promise, and so waites for a blessing: and for want of this, many in great toyl & paines finde no successe nor blessing of God; and others that seeme to prosper haue their wealth but as *Iudas* had his op, & the *Israelites* their quails, to become their bane and poyson.

AS causelesse also is their feare, who say, that the following of this direction wold breake off all society and fellowship amongst men. For this would breake off no ne but euill fellowship, su ch as it were to be wished were a ban.

bandoned all societies of Christians; which if it seeme strange, it will bee onely to such as the Apostle *Peter* speaketh of in his first Epistle, 4. 4.

BUt it is fitt to satisfie the doubtes which weake Christians are like to propound.

As first, how they may attaine and keepe this Course?

For the answer whereof thus much:

1 There must bee an earnest desire wrought by the consideration of the necessitie of it.

2 There must bee a strife against vntowardnesse

nesse and slouth.

3 All earthly affecti-
ons must bee moderated,
and not clog vs.

4 There must in faith be
expectation of fruite far
aboue the labour.

5 It will be good at the
first that doubts which a-
rise bee imparted to o-
thers of experience; and
that the proceeding bee
marked, that wants may
bee supplied, and good
things continued.

This if we do, the mat-
ter will not seeme so dif-
ficult and tedious vnto
vs; neither are lawfull cal-
lings any letts vnto this
Christian course. For
holy

holy exercises and lawfull
businesse, a heavenly mind
& earthly dealing, may
very well stand together.

Some are also moued,
with the crosses that
they shall meet withall in
the world.

But they neede not bee
troubled so as to go back,
but rather to set forward
therby. *Deu. 8. 2. Iob. 16. 33.*

The end of all this is,
that such as haue receiued
the Gospell, and that haue
not bin carefull thus daily
and perpetually to walke
with God; if it was of ig-
norance, they must not be
discouraged, but onely
shew

shew that ignorance was
the, cause by amending
now vpon knowledge.
If it was of euill consci-
ence against their know-
ledge, their sinne is the
greater, especially if they
haue fallen from the first
loue: Therefore time it is
that they should returne
and seeke peace with God
maintaining the same by
carefull watching over
themselves throughout
the day, that they offend
in nothing.

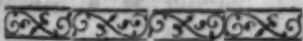
FINIS.



BRIEFE
DIRECTIONS
vnto a godly Life:

Wherein euery Christian
is furnished with most neces-
sary Helps for the furthering
of him in a godly course heere
vpon earth, that so hee may
attaine Eternall Happi-
nesse in Heauen.

Written by Mr. PAYLE
BAYNE, Minister of Gods
Word, to Mr. NICHOLAS
IORDANE his
brother



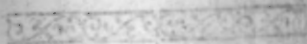
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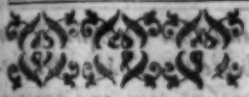
The University of Cambridge
 is a body of men, who are
 called together by the
 Statutes of the University
 for the purpose of
 teaching and learning
 the liberal arts and
 sciences.




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AT THE
 UNIVERSITY OF CAMBRIDGE
 PRINTED BY JOHN BENTLEY
 IN THE YEAR 1818


To the right Wor^{sh}
shipfull M^r. *Nicholas*
Jordane Esquire, one of
his Maiesties Iustices
of the Peace & Quorum,
in the Countie of
Suffex.

IR, it hath been
an ancient cu-
stome to reserve
some liuely re-
presentation of worthy
friends deceased, thereby
to continue the remem-
brance of their virtues,
persons, and lone. This
booke Treatise ensuing hath
served you to that purpose,

A 3 and

THE EPISTLE

and that very fitly ; for
beerein you haue a true re-
presentation and remem-
brance of your most wor-
thy and louing Brother,
especially of the most no-
ble and worthy part of
him, I meane of his excel-
lent vnderstanding in the
mysterie of godlinesse : his
most zealous and earnest
will and desire of all mens
practise of godlinesse ;
And his sincere loue vnto
you in particuler, vnto
whom hee primarily di-
rected these Directions
vnto a godly life ; which
as they doe liuely expresse
that he had put on the new
man, created and renued
in

DEDICATORIE.

in knowledge, righteousness and true holinesse: so is it most worthy of our reservation, both for the remembrance and invitation of him. Yea, I may confidently affirme, that this faithfull remembrance is most worthy and fit alwayes to be carried about vs, and daily to be lookt on by vs: for it will helpe vs well to put on that new man, and to be conformable to our Head Iesus Christ, and to walke before the Lord in holinesse and righteousness all the daies of our life. For there is this difference betwene those former corporall I-

THE EPISTLE

and that very fitly ; for
beerein you haue a true re-
presentation and remem-
brance of your most wor-
thy and louing Brother,
especially of the most no-
ble and worthy part of
him, I meane of his excel-
lent vnderstanding in the
mysterie of godlinesse : his
most zealous and earnest
will and desire of all mens
practise of godlinesse ;
And his sincere loue vnto
you in particuler, vnto
whom hee primarily di-
rected these Directions
vnto a godly life ; which
as they doe lively expresse
that he had put on the new
man, created and renued
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DEDICATORIE.

in knowledge, righteousness and true holinesse: so is it most worthy of our reuerence, both for the remembrance and invitation of him. Yea, I may confidently affirme, that this faithfull remembrance is most worthy and fit alwaies to be carried about vs, and daily to be lookt on by vs: for it will helpe vs well to put on that new man, and to be conformable to our Head Iesus Christ, and to walke before the Lord in holinesse and righteousness all the daies of our life. For there is this difference betwene those former corporall I-

THE EPISTLE

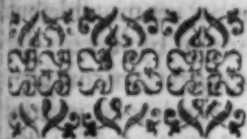
images of earthly bodies
and this, that men with
too much love and use of
them, easily fell into super-
stitious wickedness; but
the more it is loved
and used of men, the more
will all wickedness be ro-
ted out of their hearts, and
the more will they glorify
God by a holy life and con-
versation. Now having
received this holy Treatise
at your worships hands to
publish it unto the World,
I am bold to returne it un-
to you for safeguard, both
that the world may know
unto whom it is obliged
for so excellent a monu-
ment, as also for the great
bene-

DEDICATORIE.

benefit that shall be reaped thereby. So (Sir) accounting it a wise part in him that cannot speake well, to say but little ; I commend you and this Treatise to Gods grace, which is able to build vs up further, euen to doe wondrously aboue all that we can aske or thinke.

Your Worships humbly at command,

N. N.



Brief directions vn-
to a godly life, wherein
euery Christian is furni-
shed with most neces-
sary helpes for the
furthering of him in a
godly course heere
vpon earth, that so he
may attaine ete-
rall happinesse in
Heauen.



Vre it is,
that it was
not thus
with man-
kind in the
beginning as now it is.
God created man
happy.

happy, yet mutable; but Sathan by deceit did caſt him from that happy condition; wherby beſides the loſſe of that felicitie, hee was plunged into extreame miſerie, which conſiſteth in two things,

First, in ſinne.

Secondly, the curſe following vpon it.

First, our ſinne is not only that firſt tranſgreſſion of *Adam* whereby wee are all guiltie, but alſo that infection of ſoule and body ariſing from the former. Hence it is that the vnderſtanding is filled with blind-

blindnesse; the conscience wounded, seared, and defiled; the memorie forgetting good things, or not remembering any thing aright.

The will captiue of no strength to good, but onely to euill; the affections all together disordered.

The cogitations about heavenly matters, are errors, falsehood, and lies.

The wishes and the desires of the heart are earthly, & fleshly. The outward behaviour is nothing else but a giuing vp of the members

bers of the body as instruments of sinne.

The curle maketh him subiect in this life for his vse of the creatures, to dearths, famines, &c. For his body, to sicknesse, and other paines.

In his sense for his friends to the like calamities; in his soule to vile affections, to blindness, hardnesse of heart, desperation, madnesse, &c. In both body and soule to endlesse, and caselesse torture in the World to come. Yet some may object that,

Obiect.

Al are not in this case

or

or estate. To which I
answere,

All are subiect by na-
ture to the same wrath
of God; they which
feele it not, their case is
not better, but rather
worse than the other.

The onely sufficient
remedy for the sauing
of man is to satisfie
Gods iustice which by
sinne is violated. His
iustice is satisfied by
suffering the punish-
ment due to sinne, and
by the present keeping
of the Law. There-
fore it is not to bee
sought for in our selues,
nor in any other crea-
ture.

Answ.

ture. It being appointed by the Father, was vndertaken & wrought by Chriſt, and is ſealed in mens hearts by the holy-Ghoſt: but it may be demaunded,

Obiect.

How did Chriſt his redemption become ours? I anſwere,

Anſw.

God the Father, of his infinite loue gaue him freely to vs with all his whole worke of Redemption.

This Diuine Myſterie is brought to light by the Goſpell.

The vſe whereof is to manifeſt that righteouſneſſe in Chriſt, whereby the

the Law is fully satisfi-
ed, and saluation attai-
ned.

The remedy and the
tidings of it is recei-
ued onely by faith;
which faith is so to give
credite to Gods word,
as hee rest thereon that
he will saue him; and is
wrought by the mini-
stery of the word, re-
uealing this mercie and
truth of God: and by
the se the holy Ghost in-
lightening him to con-
ceiue, drawing him to
believe and so vniting
him to Christ.

The knowledge of
the former things is not
suf-

sufficient for him that will come to happines: but this knowledge worketh.

First, he is drawne by the secret worke of the Spirit of God, to be perswaded that the Doctrine taught doth concerne him: he hath wisdom given him to apply generall things particularly to himselfe: *Col. 1.9*: as first, the preaching of the Law, and the threatned curses of it; wherby he seeth himselfe guilty before God of eternall punishment and wrath.

Secondly, the Lord dire-

directeth him to enter
into further considera-
tion with himselfe of
and about his present
estate, and consulteth
what to doe in this his
extremity; and that not
lightly, but seriously, as
a matter of life & death.

Ier. 8. 6. Luke 7. 15.

If he be not able to
counsell himselfe, he as-
keth counsell of others.

Thirdly, from the for-
mer consultation, hee
commeth to this reso-
lution, that hee will not
return to his old waies,
but in all humility and
meekenes and broken-
nesse of heart, say with

Paul;

Paul ; Lord what wilt thou that I doe ?

Fourthly , by this meanes he commeth to an vntained desire of forgiuenesse, which alwaies proceedeth from a sound hope that God wil be intreated of him.

This hungry after mercy, and longing after Christ, is very earnest & fervent, though in some with more timorousnesse then in other.

This maketh the Gospel to be glad tidings, and the seete of them that bring it to be beautifull to him.

Fifthly,

Fifthly, with earnest, humble, and particular confession of his sins, he powreth out prayers to God for the pardon of them in Christ.

6. Hee having found out this pearle, prizeth it as it is worth: and therefore selleth all that he hath, biddeth farewell to his Sweetest delights for the attaining of it; which affection is not for a moment, but is written as it were with the point of a diamond, neuer to be rased out againe.

7. Then he commeth to apply the Gospell to him-

himselfe, as before hee did the Law, and sealeth vp his saluation in his heart, reasoning from those gracious promises which God hath made to such as he is.

Thus by often and deepe weighing the truth, vnchangeablenes and perpetuity of the promises, he cometh at length to bee settled in Faith; this Faith vniteth him to Christ, and bringeth him to happinesse. And it is wrought inwardly by the Spirit, while men obey Gods ordinance in the hearing of the word; the
out-

outward meanes of sal-
uation.

Now the markes of
Faith to bee seene in the
beleever by himselfe or
others: are

1. If he strive against
doubting: *Judg. 6. 17.*

2. If not feeling faith,
hee complaine bitterly
of the want of it.

3. If he seek fervent-
ly to bee settled in believ-
ing.

4. If hee desire to
search out the sinne
which may possibly
hinder him, and endea-
vour to expell it.

The main cause why
so many do want faith,
is

is the diuels bewitching
and blinding of men:
2 Cor. 4. 3. 4. Wherein
mans fault is that hee o-
peneth his eares, and gi-
ueth credite to Sathans
deceitfull suggestions.

For the preuenting
therfore of this danger,
the Lord hath given
watchmen to warnethe
people of the perill.

The reason therefore
why men do not auoid
it, is either in the Mini-
ster, that hee doth not
warne them aright, or
else in the people that
they doe not receiue
it.

In the Ministers:

1. If they teach not at all.

2. If they teach seldom.

3. If they teach, but not plainely to the capacity of the hearer.

4. If by Catechising they doe not teach the grounds of Faith in right and good order.

5. If they be not ready by private conference to satisfie their doubts.

6. If they have not a Christian care of giuing good example by a holy and blamelesse life.

B

But

But the Ministers must consider their duty laid forth:

First, by titles, as watchmen, Laborers: *Mat. 9. 37.* Salt & Light: *Math. 5. 13. 14* Shepherds: *Ioh. 21. 15.* Good Scribes: *Math. 13.* Stewards: *1 Cor. 4. 1.* Nurses: *1 Thess. 2. 7.*

Secondly, in Commandements: *Acts 20. 28. 2 Tim. 4. 1. 2.* For their better encouragements they must consider:

First, the honour vouchsafed to them, to bee God his Ambassadors.

Second-

Secondly, the comfort of this labour.

Thirdly, the good that they may doe.

Fourthly, the great reward prepared for them. *Dan. 12. 3.*

*The lets that are in the
People, are;*

First, if they esteeme lightly of the Gospel, preferring other things before it. *Luke 14.*

Secondly, if they imagine it an impossible thing to get assurance of saluation in this life.

Thirdly, if they think it, though not impossi

ble, yet not any way necessary.

4. If they thinke it both possible and necessary, but too hard to come by.

5. If they be carelesse and ignorant.

6. If for feare of losing other pleasures, they forbear to seeke after this.

7. If they presume of their faith, living still in their sinnes.

8. If they were neuer thorow brokenesse of hart prepared to receiue the Gospell.

9. If for feare of not continuing, they will

will not beginne.

10. If they do worke it vpon themselves, but doe deale slightly with it.

11. If they content themselves with sudden flashes that soone are out, and doe not seeke to be settled.

A naked and bare desire of saluation now & then stirred vp in a man, is not to beleue.

1. True desire cannot be satisfied without it, and therefore giueth not ouer till it obtaine it.

2. It maketh high account of it, as of a precious

cious faith ; and valuing of it according to the worthinesse of it : Hee seeketh willingly and readily : He setteth his heart vpon the promises of God.

Hee meditates on Gods commandemēts, that he should beleue by these meanes hee commeth to be settled. Which done, he must beware of all occasions that may vnsettle him. Againe, especially that he doth not give too much place to fleshly reasons & carnal doubtings, nor hearken to euill suggestions.

Be-

BEcause the children
of God after they
haue believed, are often
drawne from their hold
and caused to suspect
themselves, and so fall
into much feare and
doubting that they are
none of the Lords, they
must therefore learne to
strengthen themselves
thus :

1. They must know
that in God there is no
shadow of change, and
therefore that it is their
weaknesse to entertaine
such thoughts, *Psal. 77.*
13. For he ought not
to cast away his confi-
dence, *Heb. 16, 35.*

B 4 He

2. Hee may perswade himselfe that hee labouring after, and groning to rest his wearied heart on the promises of God, shall neuer be wholly forsaken, though sometimes destitute of feeling. Now if any aske

Quest.

Why doth God suffer his children to fall into such feares? It is for this,

Answ.

Least by a sudden absolute change, they should become secure or presumptuous.

3. They must know that the roote of our comfort, is not in the strength

strength of our Christiā life, but in the free grace of God in Christ; and therefore the weaknesse therein ought not to bring vs into doubting of our saluation. It may be weake, but it shall neuer bee extinguished; for he that is new borne can neuer die.

4. They must call to minde that they be yet but children, subiect to many diseases, and some of those such as may take away sence of life; which must moue vs not to despaire, but to seeke with all diligence for the cure of

B 5 them

them : whereas if any
object,

Quest.

Many of the faithfull
are brought to that
passe, that being per-
swaded that they are re-
probates, are neere vn-
to desperation ; they
haue a sence of God his
wrath, and are in great
anguish of conscience :
how shall they stay
themselves in this e-
state ? I answered them.

Answ.

I. They may be as-
sured of this, that they
are not without hope of
mercie, because they
haue not sinned against
the holy-Ghost ; for
they haue not malici-
ous.

ously set themselves against the truth of God, they haue not wilfully persecuted it against their conscience, but do loue the same & desire to be partakers of it.

2. They must learne to know from whom this delusion commeth, even from Sathan who laboreth either to wring their hope from them, or else to wearie their liues with heauinesse & discomfort. This he attempteth:

First, by spirituall suggestion, hee being a spirit, and helped also with the long experience

ence which he hath had of this trade, and therefore fit; he being also full of malice, and of vnsearchable subtilty, with exceeding strength, and therefore ready thus to trouble vs.

Thus he inticeth vs to sins, not onely which by nature we loue, but euen to those which we haue no inclination vnto; and when he hath thus fastened vpon many a man, then hee laboureth to dimme his knowledge and vnderstanding, that hee may lay no holde on any truth that may comfort him,

him, or make benefit of any promise.

Secondly, by outward objects and occasions forcibly perswading to sinne. Now because these things proceede rather from Satan then from themselves, there is no cause why they should bee discouraged.

Thirdly, they must call to minde that God calleth and encourageth vs to trust and belieue in him; and therefore it must needs displease him that they are removed from their faith, to give place to the spirit
of

Obiect,

Answer

of error. And if they feele not the sweete taste of Gods grace ? Yet they must not measure themselves by that they presently feele, when the soule hath lost hir feeling; but by the time past, when they were free from temptation.

2. The fruits of their faith are often evident to the eye of others, when themselves cannot see them.

3. They must be acquainted with the waies of God, who often doth hide himselfe for a season, that they may with more earnest desire seek
for

for his wonted grace,
and with more ioyful-
nesse of heart praise him
when they haue obtai-
ned it again; And if this
hinder them, because

They cannot liue as
Gods children doe, or
as hee requireth? they
are to bee encouraged
heerewith, that

Obiect.

They are plants which
take not their full per-
fection at once, but by
little and little with dai-
ly watering and dres-
sing: and that *Patience*
and constancie with a re-
solute minde to beare Gods
triall, will bring a good
end in all temptations.

Answ.

That

That euery Christi-
an may see his e-
state to be good, it shall
be profitable to cōsider
how far an vnbeleuer
may goe ; and so whe-
ther hee hath gone
further.

1. An vnbelieuer
may bee terrified with
his sins , his conscience
terrified by the spirit of
bondage, *Math. 27.3.*

2. He may be pen-
sive after sinne commit-
ted, *1. King. 21.27.*

3. He may finde ioy
and delight in the Gos-
pell, and in the exercises
of Religion, *Mat. 13.20.*

4. Hee may have a
taste

taste of the life to come
with *Balaam*.

5. He may reuerence
the Ministers, and obey
them in many things as
Herod did, and yet ne-
uer be sealed vp to eter-
nall life. Many that
haue made great and
glorious shewes, and
seemed to haue beene
very forward, haue af-
ter either in prosperity
waxed wanton, or in af-
flictions wearie; nay,
many which haue shi-
ned as lights for a sea-
son, haue fallen away
euen before trouble
came. Many haue had
great grieve of minde,
and

and so seem vnto themselves to haue repented; but yet haue deceiued themselves, because they neuer furnish themselves with true faith, a pure heart, a good conscience, change of their life through the loue of God ; there hearts are not vpright, nor they will not deale plainly with the Lord. But if wee would not lose all our labour, we must go further then any vnrepentant person can go ; we must neuer cease till we haue more humility, sinceritie and truth of heart, and certaine
markes

markes and testimonies
of our Salvation.

They will heare
the Gospell diligently:
but we must lay our e-
state with it, and receiue
the print of it vpon our
hearts and liues, and be
cast into the molde of
it, and so finde it the
power of Salvation.

They will refraine
from, themselves, and
drive out of their fami-
lies many finnes.

But we must willing-
ly be reformed in what
part of our life soeuer
we can be iustly chalen-
ged: & not blemish our
profession in any thing.

Al-

ALthough the loue of God and Christ, the worke of the Spirit applying them, and faith apprehending the be the chiefe cause of our conuersion, yet because they are not so easily felt of vs, as they are sure and infallible grounds in themselves of Salvation; therefore it is necessary to adde some other effects or rather properties of true faith, that doe accompanie the loue of God, and of Christ Iesus in vs, and are the workes or fruits of the Holy-Ghost by the Gospell, which

which may more clearly be perceived and discerned then faith it selfe; and will clearly testifie, that where these be, there shall that be found also.

The first inseparable companion of Faith, is ioy and comfort, glorious and vnspeakeable, *Acts 8.8.39.* But it will be said, that

Some true believers are euen sad and sorrowfull.

Indeed they mourne and groane for a while after that which may make them merry for euer: and in this mourning

Obiect.

Answer.

ning they are blessed. *Math. 5. 4.* and their estate farre to be preferred before the laughter of the vngodly which is but madnesse.

1. The childe of God being conuerted cannot but admire this change of estate, and euen be astonished at the loue and mercie of God: What should moue him to bestow such happinesse vpon so vnworthy a creature, *Iob. 14. 22. Psal. 116. 8. 139. 34.*

2. This holy and reuerent admiration must not be onely at our first
con-

conuerſion, but ought
every day to be renewed
in the Lord, who doth
every day pardon our
ſinnes, *Pſal.* 118. 8. and
doth alſo vphold vs in
our confidence and in-
tegritie.

3. The true believer
feeling the loue of God
to be ſhed abroad in his
heart, hath alſo within
him vnſeigned loue
kindled towards God,
Pſal. 116. 1. *Luke* 7. 47.
Which loue of God
muſt ſhadow the loue
of al other things what-
ſoeuer.

4. Hee cannot but
haue his heart enlarged
vnto

vnto thankfulnesse, and
praise God euen in af-
flictions themselues, *Ps.*
116. 12.

5. There is begotten
a holy and earnest de-
sire to haue more com-
munion with God; e-
uen to enioy his blessed
presence, and to see his
glory, *2. Corinthians*
5. 1.

6. The former grace
maketh him to forsake
this World, to become
a stranger & a pilgrime
heere, and so to haue no
more to doe in this
World then hee needs
must; Not that he leaue
the necessarie duties or
for.

forfake his calling, but that he is not so tied to these things, but that he could willingly leaue the, & so being ready to die, is made fit to liue.

7. He cannot but lament and be ashamed of his former vnkindnesse to God, and is ready to be reuenged on himselfe for it.

8. It cannot be, but knowing out of what miserie he hath escaped, and vnto what happinesse hee hath attained, he pittie others that are as he was, and wish and labour to make them as he is.

C One

One meanes where-
of is edifying confe-
rence. *Pro. 10. 21.*

IF any man hath ta-
sted of that happi-
nesse which commeth
by a true faith, & doth
therefore desire to keep
the same, and feareth
the loosing of it, he
must for his confirma-
tion:

1. Nourish within
himselfe daily that high
estimation and account
making of his grace, he
must think it his chiefest
happinesse & most pre-
cious treasure; which
they that doe, haue their
heart

heart euer vpon it; they feare the forgoing of it, they regard it most of al other things

2. He must both by prayer daily & oft beg this of God, and also seriously meditate on the gracious promises of God, their nature, truth, & perpetuities: for want of this calling to minde of things, many doe let slip out of their mindes those grounds of faith by which sometimes they haue found comfort.

3. Hee must helpe himselfe by ordinary and reuerent hearing

C 2 the

the glad tidings of Salvation preached vnto him; as also by the holy vse of the Sacraments.

4. He must carefully retaine a viewing of his sinnes by right examination; the sight of them will keepe him from taking offence at the crosse of Christ, nay the tartnes & bitternes of his sinnes, will make Christs death most sweete and pleasant vnto him.

5. He must labor to settle himselfe euen by the experience which he himselfe hath found of God his goodnesse towards

wards him, & his working in him.

6. He may confirme himselfeuen by the examples of others, who of weake, haue become strong, & of such as he is, haue become such as he desireth to be : by these means Gods children come to haue a holy acquaintance with God, and to know his will towards them ; the Lord disposing euen their weaknes vnto their good, that they may by their failes be humbled, & God by their vpholding may be glorified.

One especiall thing

C 3

is

is, alwaies to begin the day with deepe consideration of God his gracious fauour towards vs; which if we doe not, little can be looked for in the daie, but either vnfauourie lightnes, and so to be deceiued; or vnprofitable care, and so to be disquieted.

By that which hath bin said before it is to be obserued, that although true faith be in substance one and the same; yet that there are three degrees of it, it is plaine.

. 1. The first is the
wea-

weakest and least measure, when there is as yet no assurance in the beleever, and yet inseparable fruits, & infallible tokens of it.

2. The second degree is when some assurance is wrought in the beleever at some time, but very weak, and is often to seek and wanting, and recovered againe by entring into due consideration of his estate, and of the trueth of God who hath promised it.

3. The third is the highest degree of it, though more strong

& better settled in some then in other; and this hath assurance accompanying it for the most part vsually, vnlesse the beleeuers doe quench the Spirit in himselfe: Or the Lord (to shew him that he standeth by grace) do leaue him to himselfe, for his owne glory, and the better establishing of him afterwards.

It hauing bin shewed hitherto who are true beleeuers: it followeth to shew how a beleuer is to behaue himselfe throughout his whole conuersation.

1. Where

1. Wherein is to be layed downe, first, the grounds of a godly life, viz. that it is grounded on faith, & proceeding from a pure heart.

2. The parts of it, which is to fly euil, & do good.

VNfained faith, & a godly life, are inseperable companions.

1. First, godlinesse cannot be without true faith, *Iam. 2. 18. Heb. 11. 6. Gen. 6. 5.* the fountain being euill; the riuer which run from it cannot bee good; so where faith is not in the heart, there can no godlinesse be in the life; by which

we ſee how many doe
deceiue themſelues,
thinking they feare,
loue, and ſerue God; &
yet haue no faith, nor
no conſtant deſire of it.

2. Neither can faith
be without godlines,
for as no man liueth
godly which beleeueth
not; ſo no man which
beleueth, can liue wic-
kedly, but as he is new
borne, ſo like a new cre-
ature followeth newnes
of life & obedience; al-
though this doeth not
appeare neither at the
firſt beginning of his
cōuerſiō, nor in the ve-
hemencie of temptatiō.

Tit. 2. 12. Neither doth faith worke a bare wandering desire to please God, but it frames also the man vnto it, & teacheth him in some true and acceptable measure to go about it: & when it is ouermatched with fleshly corruption, yet it rayseth sighings and striuings in the heart, till it be subdued.

So that as they are deceived which passe frō a little sorrow for sin, to newnesse of life, as they imagine, without faith, the beginning and worker of al new life: so they also are no lesse deluded
that